BOWES'S TRANSLATION

OF THE

GREEK TESTAMENT.

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THE

# NEW TESTAMENT:

TRANSLATED FROM

THE PUREST GREEK.

BY JOHN BOWES,

OF DUNDEE.

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# PREFACE.

I endorse the following sentiment of one of the most eminent Greek scholars of our time :—"We are printing for reading in our churches, we are sending forth into the cottage and the mansion books containing passages and phrases which pretend to be the word of God and are not, when the remedy is most easy, and lies at any time in our own power."—ALFORD.

"Since the sixteenth century Greek manuscripts have been discovered of far greater antiquity than those of Erasmus and Stephens; as well as others in Latin, Syriac, Coptic, and Gothic, translated between the second and fourth centuries. The oldest copies approach the original text more nearly than the later ones."—*Tischendorf.*

A strong reason for this Translation exists in several recent translators having given "reformation" instead of either repentance, or change of mind for *metanoia.* As I have adopted the latter as a decided testimony against either *penance* or *reformation,* and as a correct rendering; I advance the following authorities :—

*Matthew Henry.*—"Bethink yourselves; admit a second thought to correct the errors of the first; an after thought; consider your ways, *change your minds.*"—*Com.* Matt. iii. 2.

*Professor Campbell.*—"It marks a change of mind that is durable and productive of consequences."—*Dissertation vi.*

*John Campbell of London.*—"What is the general import of repentance in the Scriptures? that *entire change of mind* which takes place on a sinner's conversion to God."—*Theology for Youth,* part iii. sec. 6.

*Robinson.*—"To perceive afterwards, to have an after view, and hence to change one's views, mind, purpose."—*Lex.*

*Greenfield.*—"A change of mind and purpose."—*Lex.*

*Adam Clarke.*—"As the word *metanoia* which we translate *repentance* signifies literally *a change of mind,* it may here be referred to a change of religious views, &c."—*Com.* Acts xi. 18.

*John Angel James.*—"The meaning of the word repent generally used in the Greek Scriptures is *a change of mind.*"—*Anxious Inquirer,* chap. iv., on *Repentance.* There is another word very improperly rendered repentance, *metamelomai* in the A.V., which I have translated 'regret.'

*Albert Barnes* gives a just view of both words in his *Notes* on Matt. iii. 2. "There are two words in the New Testament translated *repentance,* one of which denotes *a change of mind,* or a reformation of life, and the other sorrow or regret that sin has been committed."

*Doddridge* expresses the right view of 2 Cor. vii. 9, "Ye sorrowed to repentance;" he paraphrases, "ye grieved to such a happy purpose, and were by that means brought to true repentance—to a change of mind."—*Fam. Expos. in loc.*

*Richard Watson.*—"Repentance is sometimes used generally for a change of mind, and an earnest wishing that something were undone that has been done."—*Bib. Dict. p.* 870.

Here are ten witnesses, and the number could be greatly multiplied, whose testimony warrants the translation given of one or both of these two important words.

*Textus Receptus,* (T.R.) Received Text. Under these letters, several omissions are noticed and what ought to be expunged. I had marked many more, but the insertion of all would have swelled the book beyond

# THE GLAD TIDINGS ACCORDING TO MATTHEW.

## I.

A BOOK of the genealogy of Jesus Christ, son of David, son of Abraham. [2] Abraham begat Isaac; Isaac begat Jacob; and Jacob begat Judah and his brethren; [3] And Judah begat Pharez and Zarah, of Thamar; and Pharez begat Hezron; and Hezron begat Aram; [4] And Aram begat Aminadab; and Aminadab begat Nashon; and Nashon begat Salmon; [5] And Salmon begat Boaz by Rahab; and Boaz begat Obed by Ruth; and Obed begat Jesse; [6] And Jesse begat David the king; and David the king begat Solomon, of her who had been Uriah's wife; [7] And Solomon begat Rehoboam; and Rehoboam begat Abiah; and Abiah begat Asa; [8] And Asa begat Jehosaphat; and Jehosaphat begat Joram; and Joram begat Uzziah; [9] And Uzziah begat Joatham; and Joatham begat Ahaz; and Ahaz begat Hezekiah; [10] And Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah: [11] And Josiah begat Jehoiakim (*a*); and Jehoiakim begat Jeconiah and his brethren, upon the transportation to Babylon: [12] And after the transportation to Babylon, Jeconiah begat Salathiel; and Salathiel begat Zerubbabel; [13] And Zerubbabel begat Abihud; and Abihud begat Eliakim, and Eliakim begat Azor; [14] And Azor begat Sadok; and Sadok begat Achim; and Achim begat Eliud; [15] And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; [16] And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. [17] Therefore all the generations from Abraham to David *are* fourteen generations; and from David to the transportation to Babylon, fourteen generations, and from the transportation to Babylon to the Christ, fourteen generations.

[18] Now the nativity of Jesus Christ was thus: His mother Mary having been betrothed to Joseph, before they came together, she was found pregnant by the Holy Spirit. [19] But Joseph her husband being just, and not willing to

(*a*) See the authorities for this change in Griesbach. This also makes fourteen generations, the other rendering only thirteen generations.

expose her to open shame, wished privately to divorce her. [20] And while he revolved these things in his mind, behold! an angel of the Lord, by dream, appeared to him, saying, Joseph, son of David, fear not to receive Mary, thy wife: for that which is begotten in her is of the Holy Spirit. [21] And she shall bring forth a son, and thou shalt call his name JESUS (*a*): for he shall save his people from their sins. [22] (The whole of this transpired that it might be fulfilled which was spoken by the Lord, through the prophet, saying: [23] "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel," which is, being translated, GOD WITH US). [24] And Joseph having risen from the sleep, did as the angel of the Lord commanded him, and received his wife. [25] And he knew her not till she brought forth her son, her first-born, and he called his name Jesus.

## II.

AND Jesus having been born in Bethlehem of Judea, in the days of Herod the king, behold, Magians from the rising sun came into Jerusalem, saying, [2] Where is he who is born king of the Jews? for we saw his star towards the rising sun, and came to worship him. [3] And hearing it, Herod the king was agitated, and all Jerusalem with him. [4] And having assembled all the chief priests and scribes of the people, he enquired of them where the Christ is born. [5] And they said to him, In Bethlehem of Judea; for thus it is written through the prophet: [6] "And thou Bethlehem, land of Judah, art by no means the least among the governors of Judah: for out of thee shall come a Leader, who shall shepherd my people Israel." [7] Then Herod, having privately called the Magians, enquired exactly of them the time of the phenomenon of the star. [8] And sending them to Bethlehem, said, Go and search assiduously for the child; and when ye find him, bring report to me, that I too may come and worship him. [9] And they, having heard the king, departed; and, behold, the star which they saw towards the rising sun went before them and stood over where the child was. [10] And seeing the star, they rejoiced with exceeding great joy.

[11] And coming into the house, they saw the child with Mary his mother, and falling down, worshipped him, and opening their treasures, presented to him gifts, gold, and

(*a*) Saviour.

frankincense, and myrrh. [12] And having been divinely admonished in a dream not to return to Herod, they departed through another way to their own region. [13] And they having departed, behold, an angel of the Lord appears by dream to Joseph, saying, Arise, take the child and his mother, and flee into Egypt, and be thou there until I speak to thee; for Herod is about to seek the child to destroy him. [14] And he arose and took the child and his mother by night, and departed into Egypt. [15] And was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt have I called my son." [16] Then Herod, seeing that he was mocked by the Magians, was greatly enraged, and he sent and slew all the male children in Bethlehem, and in all its borders, from two years old and under, according to the time that he ascertained from the Magians. [17] Then was fulfilled that which was spoken by Jeremiah, the prophet, saying, [18] "A voice in Ramah was heard (*a*), weeping, and much mourning, Rachel bewailing her children, and would not be comforted, because they are not.

[19] And Herod having died, behold, an angel of the Lord in a dream appears to Joseph in Egypt, [20] Saying, Arise and take the child and his mother, and go thou into the land of Israel; for they have died who were seeking the life of the child. [21] And he arose, and took the child and his mother, and entered into the land of Israel. [22] But having heard that Archelaus is reigning over Judea, instead of his father Herod, he was afraid to go thither, and having been divinely admonished in a dream, he departed to the region of Galilee. [23] And coming, he dwelt in a city called Nazareth, that it might be fulfilled which was spoken through the prophets, that "A Nazarene shall he be called."

## III.

AND in those days comes John the Immerser, preaching in the desert of Judea, [2] And saying, Change your mind, for the reign of the heavens has drawn nigh. [3] For this is he who was spoken of through the prophet Isaiah, saying, "A voice of one crying aloud in the desert, Prepare ye the way of the Lord; straight make ye his paths." [4] And this John had his clothing of camel's hair, and a leathern girdle about his loins, and his nourish-

(*a*) T.R., "lamentation and."

ment was locusts and honey of the field. [5] Then were going forth to him Jerusalem, and all Judea, and all the country round about the Jordan, [6] And were immersed in the Jordan by him, confessing openly their sins. [7] And seeing many of the Pharisees and Sadducees coming upon his immersion, he said to them, Broods of vipers! who hath privately suggested to you to flee from the impending wrath? [8] Bring forth, therefore, fruit worthy of the change of mind. [9] And think not to say within yourselves, A father have we, Abraham! for I say to you, that God is able out of these stones to raise up children to Abraham. [10] And already the axe is laid to the root of the trees: therefore every tree that brings not forth good fruit, is hewn down and cast into the fire. [11] I, indeed, immerse you in water into a change of mind, but he who is coming after me is mightier than I, whose sandals I am not competent to carry: he will immerse you in the Holy Spirit and fire. [12] Whose winnowing shovel *is* in his hand, and he will thoroughly cleanse his thrashing-floor, and will gather his wheat into the storehouse; but the chaff he will burn up with fire unquenchable.

[13] Then comes Jesus from Galilee to the Jordan to John, to be immersed by him. [14] But John was utterly forbidding him, saying, I have need to be immersed by thee, and comest thou to me? [15] But Jesus answering said to him, Suffer *it* just now: for thus it becomes us to fulfil all righteousness. Then he suffered him. [16] And having been immersed, Jesus went up immediately from the water; and, behold, opened to him were the heavens, and he saw the Spirit of God descending as a dove, coming upon him: [17] And, behold, a voice out of the heavens, saying, This is my Son, the beloved, in whom I have delighted.

## IV.

THEN Jesus was set forth into the desert by the Spirit, to be tempted by the Devil (*a*). [2] And having fasted forty days and forty nights, afterwards he hungered. [3] And coming near to him the Tempter said, If thou art a Son of God, speak, that these stones may become loaves. [4] But he answering, said, It is written, "Not by bread alone shall man live, but on every word that proceeds through the mouth of God." [5] Then the Devil takes him into the holy

(*a*) "The spiritual tempter of mankind."—*Walker*. Accuser, Slanderer, Adversary, or Ensnarer, each of these words is significant of his character.

city, and sets him on the apex of the temple, 6 And says to him, If thou art the Son of God, cast thyself down; for it is written, that "He will command his angels concerning thee, and on hands will they sustain thee, that thou mayest never strike thy foot against a stone." 7 Jesus said to him, Again it is written, "Thou shalt not tempt the Lord thy God." 8 Again, the Devil takes him to a very high mountain, and displays to him all the kingdoms of the world, and their glory; 9 And said to him, All these will I give thee if thou wilt fall down and worship me. 10 Then Jesus said to him, Depart, Satan; for it is written, "Thou shalt worship the Lord thy God, and to him alone yield divine service." 11 Then the Devil leaves him, and, behold, angels approached and ministered to him.

12 And Jesus hearing that John was delivered up unto prison, withdrew into Galilee; 13 And wholly forsaking Nazareth, he came and resided in Capernaum, by the lake-side, in coasts of Zabulon and Nephthalim. 14 That it might be fulfilled which was spoken by the prophet Isaiah, saying, 15 "Land of Zabulon and land of Nephthalim, by way of the lake beyond the Jordan, Galilee of the nations, 16 The people who are sitting in darkness beheld great light, and to those sitting in the district and shade of death, light has risen."

17 From that time Jesus began to proclaim, and say, Change your minds, for the reign of the heavens has drawn nigh.

18 And he, walking by the Lake of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a drag-net into the lake, for they were fishermen. 19 And he says, Come after me, and I will make you fishers of men. 20 And they immediately leaving the nets (*a*), followed him. 21 And advancing from thence, he saw other two brothers, James *the son* of Zebedee, and John his brother, in the boat with Zebedee their father, arranging their nets, and he called them. 22 And they, leaving immediately the boat and their father, followed him.

23 And Jesus was going round the whole of Galilee, teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease and every malady among the people. 24 And his fame went forth into the whole of Syria; and they brought unto him all who were oppressed with divers diseases and tortures, demonized,

(*a*) *Diktua*, a different word from what we have in verse 18.

lunatics, and paralytics; and he healed them. [25] And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judea, and across the Jordan.

V.

AND seeing the crowds, he ascended to the mountain, and having seated himself, his disciples came unto him; [2] And he opened his mouth and taught them, saying: [3] Happy the mendicants (*a*) in spirit,—for theirs is the reign of the heavens. [4] Happy the mourning,—for they shall be comforted. [5] Happy the meek,—for they shall inherit the earth (*b*). [6] Happy those who hunger and thirst for righteousness,—for they shall be filled. [7] Happy the merciful (*c*) —for they shall receive mercy. [8] Happy the pure (*d*) in heart,—for they shall see God. [9] Happy the peace-makers,—for they shall be called Sons of God. [10] Happy those persecuted on account of righteousness,—for theirs is the reign of the heavens. [11] Happy are you when they shall reproach and persecute you, and say every malevolent word against you, falsely, for my sake. [12] Rejoice, and exult exceedingly, for great is your reward in the heavens, for thus persecuted they the prophets, who were before you.

[13] Ye are the salt of the earth, but if the salt becomes insipid, how can its saltness be recovered? for nothing has it strength henceforth, but to be cast out and trodden underfoot by men. [14] Ye are the light of the world. A city placed on the top of a mountain cannot be concealed. [15] Nor do they light a lamp and put it under the measure, but upon the lamp-stand, and it shines to all in the house. [16] In like manner, let your light shine before men, that they may see your good works, and glorify your Father who *is* in the heavens.

[17] Suppose not that I came to relax the law or the prophets: I came not to relax, but to complete. [18] For Amen (*e*) I say to you, till the heaven and the earth pass away, one iota, or one point, shall not pass away from the law till all be accomplished. [19] Whoever, therefore, has violated one of these least commands, and shall teach men so, shall be called least in the reign of the heavens; but whoever shall do and teach,

(*a*) Beggars in spirit, so the word *ptochoi* means, very destitute persons that pray.

(*b*) Or, land. (*c*) Kind or compassionate. (*d*) Or, clean.

(*e*) This word, often used by our Master in his discourses, is from the Hebrew unchanged in Greek. It seems as intelligible as the English words *truly*, *verily*, *assuredly*, *certainly*. It is retained in the translation from the Vulgate, and in the Common Version in many places.

he shall be called great in the reign of the heavens. 20 For I say to you, that unless your righteousness superabound more than *that* of the scribes and Pharisees, ye shall not enter into the reign of the heavens.

21 Ye have heard that it was said to the ancients, "Thou shalt not kill," and "whoever shall kill shall be obnoxious to the judgment." 22 But I say unto you, that every one who is exasperated with his brother, is obnoxious to the judgment: and whoever shall say to his brother, Empty fellow, shall be liable to the sanhedrim: and whoever shall say, Rebel! shall be obnoxious to the Gehenna (*a*) of fire. 23 If, therefore, thou shalt bring thy gift towards the altar, and there shalt remember that thy brother has anything against thee, 24 Leave there thy gift before the altar, and go, first be reconciled to thy brother, and then come and offer thy gift. 25 Be thou agreeing with thine opponent-at-law quickly, while thou art in the way with him, lest the opponent at-law deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Amen, I say to thee, thou shalt not come out thence till thou hast paid the last farthing.

27 Ye have heard that it was said to the ancients, "Thou shalt not commit adultery;" 28 But I say to you, that every one that looks on a woman in order to inordinately desire her, hath already committed adultery towards her in his heart. 29 And if thy right eye scandalize thee, pluck *it* out and cast it from thee, for it is well for thee that one of thy members perish, and not thy whole body be cast into Gehenna. 30 And if thy right hand scandalize thee, cut it off and cast *it* from thee, for it is well for thee that one of thy members perish, and not thy whole body depart to Gehenna. 31 It has been said, too, "Whoever may repudiate his wife, let him give her a deed of divorce." 32 But I say unto you, that whoever may repudiate his wife, except on account of whoredom, causes her to commit adultery; and whoever may marry her that is repudiated, commits adultery.

33 Again, ye have heard that it was said to the ancients, "Thou shalt not swear falsely, but shalt pay to the Lord thine oaths;" 34 But I say unto you, Do not swear at all;

(*a*) This word occurs twelve times and is rendered *Hell*. It is here left untranslated. "*Gehenna*.—This *Valley of Hinnon* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burnt their children alive to Molech, Baal, or the sun. . . . The Jews in our Saviour's time used the word for *hell*, the place of the damned."—*Parkhurst*.

neither by the heaven, for it is God's throne ; [35]Nor by the earth, because it is his footstool ; neither by Jerusalem' because it is the city of the great King. [36] Nor by thy head shalt thou swear, because thou art unable to make one hair white or black. [37] But let your word be, Yes, yes; No, no ; for what is more than these is of the evil one.

[38] Ye have heard that it was said, " Eye for eye, and tooth for tooth ;" [39] But I say to you, Resist not the evil man ; but whoever shall slap thee on the right cheek, turn to him also the other. [40]And whoso desires to take thee before a judge, and take thy coat, let him have also *thy* cloak. [41]And whoever will impress (*a*) thee one mile, go with him two. [42] To him that asks of thee, give ; and from him that desires to borrow from thee, turn not away.

[43] Ye have heard that it was said, " Thou shalt love thy neighbor and hate thine enemy." [44] But I say unto you, Love your enemies, bless those that curse you, and do good to those who hate you,and pray for those who persecute you. [45] That ye may become the sons of your Father in the heavens; for his sun he causes to shine on evil and good, and sends rain on just and unjust. [46] For if ye should love those who love you, what reward have ye ? Do not even the tax-collectors so ? [47] And if ye salute your brethren only, what do ye superabundantly ? do not also the nations so ? [48] Ye shall therefore be perfect, as your Father in the heavens is perfect.

## VI.

BUT (*b*) take heed not to work your righteousness (*c*) before men, in order to be seen by them, otherwise ye have no reward from your Father who is in the heavens. [2] When, therefore, thou doest kindness, do not sound a trumpet before thee,as the hypocrites do in the synagogues and in the streets, that they may have glory from men : Amen,I say to you, they have in full their reward. [3] But thou, when thou doest kindness, let not thy left hand know what thy right hand does, [4] That thy kindness may be in the secret (*d*), and thy Father who sees in the secret (*d*), himself will recompense to thee in the public (*d*)

[5]And when thou prayest, thou shalt not be as the hypocrites ; for they like to pray standing in the synagogues

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(*a*) *Aggareusi*. As a Persian courier had power to impress or compel persons to run with him.

(*b*) T.R., omits *But*. (*c*) T.R., *alms*.

(*d*) *Place* is understood, but is not in the Greek.

and in the corners of the broadways,that they may be seen of men: Amen, I say to you, they have in full their reward. [6] But thou, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father who is in the secret (*a*), and thy Father who sees in the secret (*a*), shall recompense thee in the public (*a*).

[7] And—praying—use not empty repetitions, like the nations; for they think that in their loquacity they shall be heard. [8] Be not, therefore, like them; for your Father knows what things ye have need of before you request of him. [9] Thus, therefore, pray ye: Our Father who art in the heavens; sanctified be thy name; [10] Thy reign come; thy will be done as in heaven so on the earth. [11] Our bread for subsistence give us this day. [12] And forgive us our debts, even as we have forgiven our debtors. [13] Abandon us not to temptation, but rescue us from the evil (*b*).

[14] For if ye forgive men their offences, your Father in the heavens will forgive you. [15] But if ye do not forgive men their offences, neither will your Father forgive your offences.

[16] And when ye fast, be not as the hypocrites, of a gloomy countenance: for they disfigure their faces, that they may appear fasting to men: Already, I say to you, they have in full their reward. [17] But thou, fasting, anoint thy head, and wash thy face; [18] That thou mayest not appear fasting to men, but to thy Father in the secret (*a*), and thy Father who sees in the secret (*a*), will recompense thee in the public (*a*).

[19] Store not up for yourselves treasures upon the earth, where moth and corrosion obliterate, and thieves dig through and steal: [20] But store up for yourselves treasures in heaven, where neither moth nor corrosion obliterates, and where thieves do not dig through and steal. [21] For where thy treasure is, there will thy heart be also.

[22] The lamp of the body is the eye; if, therefore, thine eye be clear, thy whole body shall be illuminated; [23] But if thine eye be evil, thy whole body shall be dark: if, therefore, the light which *is* in thee be darkness,how great the darkness!

[24] No man can serve (*c*) two lords; for either he will hate the one, and love the other; or he will adhere to the one, and despise the other. Ye cannot serve (*c*) God and

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(*a*) *Place* is understood, but is not in the Greek.

(*b*) "For thine is the kingdom, and the power, and the glory, for ever and ever, Amen." "The *doxology* must, on every ground of sound criticism, be omitted. We *find absolutely no trace of it in early times.*"—*Alford.*

(*c*) As a slave serves. It is more than common serving.

mammon (*a*). 25 Therefore, I say to you, take no anxious thought for your life, what ye shall eat, or what ye shall drink; nor for your body what ye shall put on. Is not the life more than the nourishment, and the body than the clothing? 26 Look at the birds of the heaven; that they sow not, nor reap, nor do they gather into storehouses, and your heavenly Father nourishes them. Are ye not much more excellent than they? 27 And which of you by anxious thought can add one cubit to his age (*b*). 28 And why take ye anxious thought for clothing? contemplate the lilies, how they grow! they labor not, nor spin; 29 But I say to you, that not even Solomon in all his glory was arrayed as one of these. 30 And if God so decorates the herbage of the field, which to-day is, and to-morrow is cast into an oven, will *he* not much more *clothe* you? O ye of little faith! 31 Therefore, take not anxious thought, saying, What shall we eat? or, What shall we drink? or, With what shall we be arrayed? 32 For all these things the nations seek after; for your heavenly Father knows that ye have need of all these: 33 But seek first the kingdom of God and his righteousness, and all these things shall be added to you. 34 Therefore, take no anxious thought for the morrow; for the morrow shall take anxious thought for itself. Sufficient for the day *is* its own evil.

## VII.

JUDGE not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged; and with what measure ye measure, it shall be measured to you. 3 And why starest thou on the splinter in thy brother's eye, but apprehendest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Permit that I take out the splinter from thine eye, and lo, the beam is in thine own eye? 5 Hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to take out the splinter from thy brother's eye.

6 Give not the holy *things* to the dogs, nor cast your pearls before the hogs, lest these trample them with their feet, and those having turned rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. 8 For every one that asks receives, and he that seeks finds, and to him that knocks it shall be opened. 9 Or what man is there of you

(*a*) The Chaldee word for riches.

(*b*) A cubit to one's stature, being a foot and a half, would be a great addition; but the idea of the text is not *much*, but *little*.

of whom, if his son should ask bread, will he give him a stone? 10 And if he ask a fish, will he give him a serpent? 11 If ye, therefore, being wicked, know how to give good gifts to your children, how much more will your Father, in the heavens, give good gifts to those who ask him? 12 Therefore, all things whatever ye would that men should do to you, thus do ye also to them; for this is the law and the prophets.

13 Enter ye in through the narrow gate, for wide *is* the gate and broad the way that leads to destruction, and many are they who enter in thereby: 14 Because how narrow the gate and restricted the way that leads into the life (*a*), and they are few who find it.

15 But beware of the false prophets, who come to you in clothing of sheep, but within are rapacious wolves. 16 From their fruits ye shall know them. Do men gather a cluster of grapes from thorns, or from thistles figs? 17 So every good tree produces good fruit; but the bad tree produces miserable fruit. 18 A good tree cannot bear miserable fruit, nor a bad tree bear good fruit. 19 Every tree not bearing good fruit is cut down, and cast into fire. 20 So then, from their fruits ye shall know them.

21 Not every one who says to me, Lord, Lord, shall come into the kingdom of the heavens; but he that does the will of my Father who *is* in the heavens. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name expelled demons, and in thy name effected many mighty works? 23 And then will I profess to them that, I never knew you: Depart from me, ye workers of lawlessness.

24 Therefore, every one that hears these my words, and does them, I will compare him to a prudent man, who built his house upon the rock; 25 And the rain descended, and the torrents came, and the winds blew and dashed against the house, and it did not fall: for it had been founded on the rock. 26 And every one that hears these my words, and does them not, I will compare him to a foolish man, who built his house upon the sand; 27 And the rain descended, and the torrents came, and the winds blew and dashed against the house; and it fell, and its fall was great. 28 And it came to pass, when Jesus ended these

(*a*) Everlasting is understood. "Life" is the antithesis of "destruction." v. 13.

words, the crowds were astonished at his teaching ; [29] For he taught them as having authority, and not as their scribes.

## VIII.

NOW when he descended from the mountain, great crowds followed him. [2] And, behold, a leper came and bowed down to him, saying, Lord, if thou wilt, thou art able to cleanse me. [3] And Jesus stretched out *his* hand, and took hold of him, saying, I will, be thou cleansed. And immediately his leprosy was cleansed. [4] And Jesus says to him, Observe thou tell no man; but go, show thyself to the priest, and offer the gift which Moses appointed, for a witness to them.

[5] And when he entered into Capernaum, there came to him a centurion, beseeching him, [6] And saying, Lord, My servant lies paralytic in the house, fearfully tortured. [7] He says to him, I will come and heal him. [8] And the centurion answering, said, Lord, I am not worthy that thou shouldest enter under my roof; but only speak by word, and my servant shall be healed. [9] For I also am a man under authority, having under myself soldiers, and I say to this *one*, Go, and he goes ; and to another, Come, and he comes ; and to my bondsman, Do this, and he does it. [10] And when Jesus heard, he wondered, and said to those who followed, Assuredly I say to you, not even in Israel have I found so great faith. [11] I say unto you, that many shall come from the rising sun and the setting sun, and recline with Abraham, and Isaac, and Jacob, in the kingdom of the heavens. [12] But the sons of the kingdom shall be cast out into the outer darkness : there shall be the weeping and the gnashing of teeth. [13] And Jesus said to the centurion, Go, and as thou hast believed, be it to thee. And his servant was healed in that hour.

[14] And Jesus having come into the house of Peter, saw his mother-in-law prostrate with fever. [15] And he touched her hand, and the fever left her ; and she arose, and ministered to him (*a*).

[16] And when the evening was come, they brought to him many demonized ; and he cast out the spirits with a word, and healed all that were diseased. [17] So that it might be fulfilled which was spoken through Isaiah the prophet, saying, " Himself took our infirmities, and bore *our* diseases."

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(*a*) T.R., " them."

18 And Jesus, seeing great crowds around him, gave command to depart to the other side. 19 And a scribe said to him, Teacher, I will follow thee wherever thou mayest go. 20 And Jesus says to him, The foxes have dens, and the birds of the heaven roosts, but the Son of man has not where he may recline *his* head. 21 And another of the disciples said to him, Lord, permit me first to depart and bury my father; 22 But Jesus says to him, Follow me, and leave the dead to bury their own dead.

23 And when he entered into the boat, his disciples followed him. 24 And, behold, a great tempest arose in the lake, so that the boat was being covered by waves; but he slept. 25 And the disciples came and awoke him, saying, Lord, save; we perish. 26 And he says to them, Why are ye fearful, O ye of little faith? Then having risen, he restrained the winds and the lake, and there was great tranquillity (*a*). 27 And the men wondered, saying, What kind is this, that even the winds and the sea listen to him!

28 And there met him, when he came to the other side into the country of the Gadarenes, two demoniacs coming out from the tombs, exceedingly terrific, so that no one was able to pass along that way. 29 And, lo, they cried aloud, saying, What have we to do with thee, Son of God? Hast thou come hither to torment us before the time? 30 And there was far off from them a herd of many hogs feeding. 31 And the demons called on him, saying, If thou cast us out, send us into the herd of the hogs. 32 And he said to them, Go. And they, having come out, went away into the herd of the hogs: and lo, the whole herd rushed down the precipice into the lake, and died in the waters. 33 But they that fed them fled, and went away into the city, reported all, and what had been done to the demonized. 34 And, behold, all the city went out to meet Jesus; and when they saw him, they besought *him to* go away from their borders.

## IX.

AND having gone into a boat, he passed over, and came into his own city. 2 And, lo, they brought unto him a paralytic, laid on a couch; and Jesus, seeing their faith, said to the paralytic, Confide, child, thy sins are forgiven. 3 And, behold, certain of the scribes said within themselves,

(*a*) As though the winds and the sea, deaf to other voices, heard and obeyed only his.

This *man* blashemes. [4] And Jesus, seeing their thoughts, said, Why do you think evil in your hearts? [5] For which is easier, to say, Thy sins are forgiven; or to say, Rise up and walk? [6] But that ye may know that the Son of man has authority on the earth to forgive sins; then says he to the paralytic, Rise up, take thy couch, and go to thy house. [7] And he arose, and departed to his house. [8] And the crowds, seeing, they were afraid (*a*), and glorified God, who gave such authority to men.

[9] And Jesus, passing on thence, saw a man presiding over the custom-house, called Matthew, and says to him, Follow me. And he arose, and followed him.

[10] And it came to pass, as he reclined at table, in the house, behold, many tax collectors and sinners came and reclined at table with Jesus and his disciples. [11] And the Pharisees, seeing, said to his disciples, Why does your Teacher eat with tax collectors and sinners? [12] But Jesus, hearing, said, They that are strong have no need of a physician, but they that are diseased. [13] But go ye and learn what this means: I desire mercy, and not sacrifice. I come, not to call righteous, but sinners (*b*).

[14] Then came to him the disciples of John, saying, Why do we and the Pharisees fast much, but thy disciples fast not? [15] And Jesus said to them, Can the sons of the bride-chamber mourn so long as the bridegroom is with them? But the days will come when the bridegroom will be taken from them, and then will they fast. [16] And none puts a patch of unfulled cloth on an old garment, for its filling up takes from the garment, and a worse rent (*c*) is made. [17] Neither do they put new wine into old leathern (*d*) bottles, otherwise the bottles burst, and the new wine is poured out, and the bottles are destroyed; but they put new wine into new bottles, and both are preserved together.

[18] As he spoke these things to them, behold, a ruler came in, and bowed down to him, saying, My daughter has just now died; but come and lay thy hand on her, and she shall live. [19] And Jesus rose up, and followed him, also his disciples.

[20] And, behold, a woman having a hemorrhage twelve years, came behind, and took hold of the fringe of his

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(*a*) R.T., "marvelled." (*b*) Repentance is omitted by the best MSS. See Luke v. 32. (*c*) *Schisma*, schism; hence, a schism in the assembly is a "rent." (*d*) Or, skin.

garment, [21] For she said within herself, If only I should take hold of his garment, I shall be saved. [22] But Jesus, turning and seeing her, said, Confide, daughter; thy faith has saved thee. And the woman was saved from that hour. [23] And Jesus, coming into the house of the ruler, and seeing the flute-players and the crowd making a tumult, [24] He said to them, Withdraw, for the damsel did not die, but is sleeping; and they ridiculed him. [25] But when the crowd was put out, entering, he took her hand, and the damsel arose. [26] And the fame of it went out into all that land.

[27] And when Jesus passed on thence, there followed him two blind men, crying and saying, Have mercy on us, Son of David. [28] And when he was come into the house, the blind men came to him; and Jesus says to them, Do you believe that I am able to do this? They say to him, Yea, Lord. [29] Then touched he their eyes, saying, According to your faith be it done to you. [30] And their eyes were opened; and Jesus admonished them earnestly, saying, Observe, let no one know. [31] But they went out, and spread his fame abroad in all that land.

[32] And as these were going out, behold! they brought to him a dumb man, a demoniac. [33] And the demon, having been cast out, the dumb spake; and the crowds were astonished, saying, That it was never so seen in Israel. [34] But the Pharisees said, By the ruler of the demons, he casts out the demons.

[35] And Jesus went round all the cities, and the villages, teaching in their synagogues, and proclaiming the glad tidings of the kingdom, and healing every disease and every malady. [36] But when he saw the crowds he was moved with compassion for them, because they were worn out, and cast away as sheep not having a shepherd. [37] Then says he to his disciples, The harvest indeed *is* abundant, but the workers few. [38] Beseech ye, therefore, the Lord of the harvest, that he may send forth workers unto his harvest.

## X.

AND calling near his twelve disciples, he gave them dominion over unclean spirits, so that they should cast them out; and to heal every disease, and every malady. [2] And the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James, the *son* of Zebedee, and John his brother; [3] Philip, and Bartholomew; Thomas, and Matthew the tax collector;

James, the *son* of Alphæus, and Lebbæus, who was surnamed Thaddæus; [4] Simon, the Cananæan; and Judas Iscariot, who also delivered him up.

[5] These twelve Jesus commissioned, when he had charged them, saying, Go not into a way of nations, and into a city of Samaritans enter ye not; [6] But go ye rather to the lost sheep of the house of Israel. [7] But, as ye go, proclaim, saying, that the reign of the heavens has drawn nigh. [8] Heal the sick, cleanse lepers, raise the dead, expel demons: For nothing (*a*) have ye received, for nothing give. [9] Provide not gold, or silver, or copper, in your girdles; [10] Nor bag *of provisions* for the way, nor two strait coats (*b*), nor sandals, nor staff; for the worker is worthy of his food. [11] And into whatsoever city or village ye may enter, search assiduously who in it is worthy; and there abide till ye go forth. [12] And as ye go into the house salute it, saying, Peace be to this house (*c*). [13] And if, indeed, the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. [14] And whoever may not entertain you, nor hear your words, as ye go forth out of that house or city, shake off the dust from your feet. [15] Assuredly I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in a day of judgment than for that city.

[16] Behold, I send you forth as sheep in the midst of wolves; be ye therefore prudent as the serpents, and guileless as the doves. [17] But beware of men; for they will deliver you up into Sanhedrims, and scourge you in their synagogues. [18] And before governors and kings shall ye be brought for my sake, and for a witness to them and to the nations. [19] And when they deliver you up, take no anxious thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak. [20] For ye are not the speakers, but the Spirit of your Father, who speaks in you. [21] And a brother will deliver up a brother to death, and a father a child; and children will rise up against parents, and shall put them to death. [22] And ye will be hated by all, on account of my name; but he that has endured to the end shall be saved. [23] But when they persecute you in this city, flee into another; for assuredly I say to you, ye will not have completed the cities of Israel till the Son of man may come. [24] A disciple is not above the teacher, neither a bondsman above his lord. [25] It

(*a*) *Dorean*, for nought, grutuitously, or gratis. (*b*) Or, vests, next the skin. (*c*) T.R. omits these six words.

is sufficient for the disciple that he may be as his teacher, and the bondsman as his lord; if the master of the house they called Beelzeboul, how much more his domestics! [26] Therefore, fear them not; for there is nothing covered which shall not be revealed, nor hidden that shall not be known. [27] What I say to you in the darkness, speak in the light; and what ye hear into the ear, proclaim upon the house. [28] Be not afraid of those who kill the body, but are not able to kill the soul; but rather be afraid of him, who is able to destroy both soul and body in Gehenna. [29] Are not two sparrows sold for an assarion? and one of them shall not fall to the ground without your Father. [30] But of you, even the hairs of the head are all numbered. [31] Fear not, therefore; ye are much better than many sparrows. [32] Every one, therefore, who will confess me before men, I also will confess him before my Father, who is in the heavens. [33] But whoever shall deny me before men, him will I also deny before my Father, who is in the heavens. [34] Do not think that I came to deposit peace on the land; I came not to deposit peace, but a sword. [35] For I come to set at variance a man against his father, and a daughter against her mother, and a bride against her mother-in-law. [36] And enemies of a man are those of his household. [37] He who has affection for father or mother above me, is not worthy of me; and he who has affection for son or daughter above me, is not worthy of me. [38] And whoever does not take up his cross, and follow behind me, is not worthy of me. [39] He that secures his life shall lose it, and he who has lost his life for my sake shall secure it. [40] He who entertains you, entertains me; and he who entertains me, entertains him that sent me. [41] He who entertains a prophet in a prophet's name shall receive a prophet's reward; and he who entertains a righteous *man* in a righteous man's name, shall receive a righteous man's reward. [42] And whoever shall give to drink to one of these little ones a cup of cold water in a disciple's name, certainly I say to you, he shall in no wise lose his reward.

## XI.

AND it came to pass, when Jesus had finished giving directions to his twelve disciples, he departed thence to teach and to preach in their cities (*a*).

[2] But John, having heard in the prison the works of the Christ, sent by means of his disciples, [3] And said to him,

(*a*) This verse belongs to Chap. X.

Art thou the coming one, or should we expect another? 4 And answering, Jesus said to them, Go, report to John what you hear and see. 5 The blind receive sight, and the lame walk; lepers are cleansed, and the deaf hear; and the dead are raised, and mendicants are evangelized. 6 And happy is *he* who may not be scandalized in me. 7 But as these went, Jesus began to say to the crowds concerning John, What went ye out into the desert to gaze at? A reed agitated with the wind? 8 But what went ye out to see? A man clothed in delicate raiment? lo, those who wear delicate things are in king's houses. 9 But what went you out to see? A prophet? Yes, I say to you, and much more than a prophet: 10 For this is he concerning whom it is written, "Behold, I send my messenger before thy face, who shall prepare thy way before thee." 11 Assuredly, I say to you, there has not risen, among those born of women, a greater than John the Immerser; but he who is the least in the reign of the heavens is greater than he. 12 But from the days of John the Immerser until now, the reign of the heavens is pressed into, and those who press in seize it. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive it, this is Elijah, who was about to come. 15 He that has ears to hear let him hear. 16 Whereunto shall I compare this race? It is like children sitting in the markets, and calling to their companions, 17 Saying, We have piped (*a*) unto you, and ye have not danced; we have sung funeral dirges (*b*), and ye did not beat the breast. 18 For John came neither eating nor drinking, and they say, He hath a demon. 19 The Son of man came eating and drinking, and they say, Behold, a man, an eater and a wine-drinker, a friend of tax collectors and sinners: and wisdom was justified by her works (*c*).

20 Then began he to reproach the cities in which were done most of his works of power, because they changed not their minds. 21 Woe to thee, Chorazin! woe to thee, Bethsaida! for if in Tyre and Sidon had been done the works of power which were done in you, they had changed their minds long ago in sackcloth and ashes. 22 But I say to you, that in a day of judgment, it shall be more tolerable for Tyre and Sidon than for you. 23 And thou, Capernaum, hast thou been exalted unto heaven? Thou shalt be brought

(*a*) Played the flute. (*b*) Wailed like mourners for the dead. (*c*) Not as T.R., Children, but by such works as John and Jesus did.

down to *the* invisible world. For if the works of power which were done in thee had taken place in Sodom, it had remained to this day. [24] But I say unto you, that for *the* land of Sodom in a day of judgment, it shall be more tolerable than for thee.

[25] At that time, Jesus answering, said, I openly confess thee, Father! Lord of the heaven and the earth, that thou didst hide these things from wise and sagacious, and didst reveal them to babes. [26] Yes, Father, because so it became a delight before thee. [27] All things have been delivered to me by my Father: and none fully knows the Son except the Father, and no one fully knows the Father except the Son, and *he* to whom the Son may be pleased to reveal *him*. [28] Come to me all who labor and are burdened, and I will give you rest. [29] Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to your souls. [30] For my yoke *is* easy, and my burden is light.

## XII.

AT that time Jesus went on the Sabbaths through the corn-fields; and his disciples were hungry, and began to pluck ears, and to eat. [2] But the Pharisees seeing, said to him, Behold, thy disciples are doing that which is not lawful on Sabbath. [3] But he said to them, Have ye not read what David did, when he was hungry himself, and those with him; [4] How he went into the house of God, and did eat the loaves of presentation, which it was not lawful for him to eat, nor for those with him, but for the priests only? [5] Or have ye not read in the law, that on the Sabbaths, the priests in the temple profane the Sabbath, and are innocent? [6] But I say to you, that which is greater than the temple is here. [7] But if ye had known what is, "I desire mercy, and not sacrifice," ye would not have condemned the innocent. [8] For the Son of man is Lord of the Sabbath. [9] And going away from thence, he came into their synagogue. [10] And, behold! there was a man having a withered hand. And they questioned him, saying, Is it lawful to heal on the Sabbaths? that they might accuse him. [11] And he said to them, What man is there among you, who shall have one sheep, and if this fall into a ditch on the Sabbaths, will not lay hold of it, and raise it? [12] How much better, then, is a man than a sheep! so that it is lawful on the Sabbaths to act usefully. [13] Then says he to the man, Stretch out thy hand; and he stretched *it* out, and it was restored sound as

the other. [14] But the Pharisees went out, and held a consultation against him, how they might destroy him. [15] But Jesus, having known, withdrew from thence; and there followed him great crowds, and he healed them all; [16] And charged them, that they should not make him publicly known: [17] That it might be fulfilled which was spoken through Isaiah, the prophet, saying, [18] "Behold, my son whom I have chosen; my beloved, in whom my soul delights: I will put my Spirit upon him, and judgment to the nations he shall proclaim. [19] He shall not strive, nor cry out (*a*); nor shall any hear his voice in the broad ways. [20] A bruised reed he will not break, and smoking flax will he not extinguish, until he bring forth the judgment into victory. [21] And in his name shall nations hope.

[22] Then was brought to him one possessed by a demon, blind and dumb; and he healed him, so that the blind and dumb both spake and saw. [23] And all the crowds were astounded, and said, Is this the Son of David? [24] But the Pharisees, having heard, said, This *man* does not expel demons, but by Beelzeboul, the ruler of the demons. [25] But Jesus, knowing their thoughts, said to them, Every kingdom divided against itself is desolated; and every city or house divided against itself will not stand. [26] And if the Satan casts out the Satan, he is divided against himself; how then shall his kingdom stand? [27] And if I by Beelzeboul expel the demons, by whom do your sons expel them? therefore, they shall be your judges. [28] But if I by the Spirit of God cast out the demons, then already the reign of God has come to you. [29] Or how is one able to enter the house of the strong *man*, and plunder his goods, unless he first bind the strong *man?* and then he will plunder his house. [30] He that is not with me is against me, and he that is not gathering with me, scatters. [31] Therefore, I say to you, All sin and blasphemy shall be forgiven unto men, but the blasphemy of the Spirit shall not be forgiven to men. [32] And whoever may speak a word against the Son of man, it shall be forgiven him; but whoever may speak against the Holy Spirit, it shall not be forgiven, neither in this age nor in that which is coming. [33] Either make the tree excellent, and its fruit excellent; or make the tree bad, and its fruit bad; for from the fruit the tree is known. [34] Broods of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart

(*a*) Clamor; or, scream.

the mouth speaks. 35 The good man out of the good treasure (*a*) brings forth good things; and the wicked man out of the wicked treasure, brings forth wicked things. 36 But I say to you, that for every false saying that men shall speak, they shall render an account in judgment day: 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then answered him some of the scribes and Pharisees, saying, Teacher, we would see a sign from thee. 39 But he answering, said to them, A wicked and adulterous (*b*) race seeks a sign, and no sign shall be given to it, except the sign of Jonah the prophet. 40 For even as Jonah was three days and three nights in the belly of the sea-monster, so shall the Son of man be in the heart of the earth three days and three nights. 41 Men of Nineveh shall rise up in the judgment with this race, and condemn it; for they changed their minds at the proclamation of Jonah; and, behold, there is more than Jonah here. 42 The queen of the south shall rise up in the judgment with this race, and shall condemn it; for she came from the extremity of the earth to hear the wisdom of Solomon; and, behold, there is more than Solomon here. 43 But when the unclean spirit is gone out from the man, he goes through waterless places, seeking rest, and finding none. 44 Then he says, I will return to my house, whence I came out; and having come, he finds it empty, swept, and decorated. 45 Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last of that man becomes worse than the first. Thus shall it be to this wicked race.

46 But while he was yet speaking to the crowds, behold, his mother and his brothers stood without, seeking to speak with him. 47 (*c*) 48 But he answering, said to him that spoke to him, Who is my mother, and who are my brothers? 49 And, stretching out his hand toward his disciples, he said, Behold my mother and my brothers! 50 For whoever will do the will of my Father in the heavens, is my brother, and sister, and mother.

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(*a*) T.R. "of the heart." (*b*) Or, "race of people;" for so *genea* should be translated here, and in most other places in the Gospels. This translation is a key to unlock some very obscure passages in the Evangelists.—*Adam Clarke.* (*c*) T.R., "And one said to him, Behold, thy mother and thy brothers stand without seeking to speak with thee."

## XIII.

AND in that day, Jesus having gone out of the house, sat by the lake. [2] And great crowds were gathered together unto him, so that, going into the boat, he sat down, and the whole crowd stood on the shore. [3] And he spoke to them many things in parables, saying, Behold, the sower went out to sow. [4] And in his sowing, some fell along the way, and the birds came and devoured them. [5] And others fell on the rocky places, where they had not much earth, and immediately they sprang up, because of not having depth of earth: [6] And when the sun rose, they were burnt up, and by not having root, they withered. [7] And others fell among the thorns; and the thorns grew up and choked them; [8] And others fell upon the good land, and produced fruit; one a hundred fold, one sixty, and another thirty. [9] He who has ears, let him hear. [10] And the disciples, having come, said to him: Why speakest thou to them in parables? [11] And he answering said to them: Because to you it is given to know the mysteries of the reign of the heavens; but to them it is not given. [12] For whoever has *improved*, there shall be given to him, and he shall have abundance; but he who has not *improved*, even what he has shall be taken away from him. [13] For this reason: I speak to them in parables, because, seeing, they see not; and hearing, they hear not, nor understand: [14] And to them is being filled up the prophecy of Isaiah, which says, "With hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people has grown fat; and with the ears they heard heavily; and their eyes they closed; lest they should see with the eyes, and hear with the ears, and understand with the heart, and return, and I might heal them." [16] But happy *are* your eyes that they see; and your ears that they hear; [17] Assuredly, for I say to you, that many prophets and righteous men eagerly desired to see that which ye look on, and did not see; and hear that which ye hear, and heard not. [18] Ye, therefore, hear ye the parable of the sower. [19] Every one hearing the word of the reign, and not understanding, the wicked *one* comes and seizes that which was sown in his heart; this is that which was sown by the way. [20] But that sown on the rocky places; this is he that hears the word, and immediately receives it with joy; [21] But he has no root in himself, but is temporary, and when persecution or tribulation arises, through the word, immediately he is scandalized. [22] And that sown among the thorns: this is

he who hears the word; and the anxiety of this age, and the deceit of riches, suffocate the word, and it becomes unfruitful. [23] And that sown on the good ground: this is he that hears the word, and understands, who bears fruit, and produces, some indeed a hundred fold, and some sixty, and some thirty.

[24] Another parable he set before them, saying: The reign of the heavens has become like a man who had sowed good seed in his field: [25] But while men were sleeping, his enemy came and sowed darnel in the midst of the wheat, and went away; [26] But when the blade sprang up, and yielded fruit, then appeared also the darnel: [27] And the bondsmen of the householder came to him, and said, Lord, hast thou not sowed good seed in thy field? whence then has it the darnel? [28] And he said to them: A man, an enemy, did this: and the bondsmen say to him, Wilt thou then that we should go and gather it? [29] But he says, No, lest, gathering the darnel, ye root up the wheat with it. [30] Suffer both to grow together unto the harvest, and in the time of the harvest I will say to the reapers, Gather first the darnel and bind it in bundles to burn it; but gather up the wheat into my storehouse.

[31] Another parable put he before them, saying, The reign of the heavens is like a grain of mustard, which a man took and sowed in his field; [32] Which, indeed, is less than all seeds, but when it is grown it is the greatest of the herbs, and becomes a tree, so that the birds of the heaven come and roost in its branches.

[33] Another parable spoke he to them: The reign of the heavens is like to leaven which a woman took and mixed with three measures of flour, until the whole was leavened.

[34] All these things Jesus spoke to the crowds in parables, and without a parable he spake nothing to them. [35] That it might be fulfilled which was spoken through the prophet Isaiah, saying, "I will open my mouth in parables, I will utter things hidden from the foundation of the world."

[36] Then, having dismissed the crowds, he went into the house, and his disciples came to him, saying, Explain to us the parable of the darnel of the field. [37] And he, answering, said: He that sows the good seed is the Son of man; [38] And the field is the world; and the good seed, these are the sons of the kingdom; and the darnel are the sons of the wicked *one;* [39] And the enemy who sowed them is the devil; and the harvest is the consummation of the age; and the reapers

are angels. [40] As, therefore, the darnel is gathered and burned with fire; so will it be in the consummation of the age. [41] The Son of man will send forth his angels, and they shall gather out of his kingdom all scandals, and those that practise lawlessness, [42] And shall cast them into the furnace of the fire, there shall be the wailing and the gnashing of the teeth. [43] Then shall the righteous shine forth as the sun in the kingdom of their Father. He who has ears, let him hear. [44] The reign of the heavens is like to a treasure hid in the field, which a man having found, concealed, and from the joy of it goes and sells all whatever he has, and buys that field.

[45] Again the reign of the heavens is like a man, a merchant, seeking beautiful pearls; [46] But when he had found one pearl of high value, he went and sold all whatever he had, and bought it.

[47] Again, the reign of the heavens is like to a drag-net that was cast into the sea, and which has gathered together of every kind; [48] Which, when it was filled, having drawn up on the shore, they gathered the good into vessels, but the worthless they cast away. [49] Thus shall it be in the consummation of the age. The angels shall come forth, and sever the wicked from the midst of the just. [50] And shall cast them into the furnace of fire; there shall be the weeping and the gnashing of the teeth. [51] Have ye understood all the things? They say unto him, Yes. [52] And he said to them; For this reason, every scribe discipled in the reign of the heavens, is like a man, a householder, who brings out of his treasure things new and old.

[53] And it came to pass, when Jesus had finished these parables, he withdrew from thence. [54] And having come into his own country, he taught them in their synagogue, so that they were struck with admiration, and said, Whence hath this *man* his wisdom and the works of power? [55] Is not this the son of the carpenter? Is not his mother called Mary, and his brothers, James, and John, and Simon, and Judas? [56] And his sisters, are they not all with us? Whence then has he all these things. [57] And they were scandalized (*a*) in him. And Jesus said to them, a prophet is not without honor except in his own country and in his own house. [58] And he did not there many works of power, because of their unbelief.

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(*a*) They were offended by the low condition of so great a teacher.

## XIV.

AT that time Herod the tetrarch heard the report of Jesus, [2] And said to his servants, This is John the Immerser; he is risen from the dead: and through this the powers energize in him. [3] For Herod had laid hold of John, bound, and imprisoned him, through Herodias, the wife of his brother Philip. [4] For John said to him, It is not lawful for thee to have her. [5] And wishing to kill him, he feared the crowd, because they held him for a prophet. [6] But when Herod's birthday was celebrated, the daughter of Herodias danced in the midst, and pleased Herod. [7] Whereupon, with an oath, he promised to give her whatever she might ask. [8] And she, being impelled by her mother, says, Give me here, upon a large dish, the head of John the Immerser. [9] And the king was grieved; but through the oaths, and those reclining with him at table, commanded *it* to be given. [10] And he sent, and beheaded John in the prison. [11] And his head was brought upon a large dish, and was given to the damsel, and she brought *it* to her mother. [12] And his disciples having come, took the body and buried it, and went and reported to Jesus. [13] And Jesus having heard, retired from thence by boat into a desert place privately, and the crowds having heard, followed him on foot from the cities.

[14] And he, having come out, saw a great crowd, and was moved with tender compassion towards them, and healed their infirm. [15] But when the evening arrived, the disciples came unto him, saying, The place is a desert, and the hour already past; dismiss, therefore, the crowds, that they may go into the villages, and buy food for themselves. [16] But he said to them, They have no need to go; give ye them to eat. [17] And they say to him, We have nothing here except five loaves, and two fishes. [18] And he said, Bring them hither to me. [19] And having commanded the crowds to recline on the grass, and taking the five loaves and the two fishes, looking up into the heaven, he blessed; and having broken, he gave the loaves to the disciples, and the disciples to the crowds. [20] And they all ate, and were filled, and they took up of what was over of the broken pieces, twelve store-baskets full. [21] And those that had eaten were about five thousand men, besides women and children.

[22] And immediately he obliged his disciples to go into the boat, and to go before him to the other side, until he should dismiss the crowds. [23] And having dismissed the crowds, he

went up into the mountain by himself to pray; and when evening was come, he was alone there; [24] And the boat was now in the midst of the lake, grievously harassed by the waves; for the wind was contrary. [25] And in the fourth (*a*) watch of the night, he came unto them, walking upon the lake. [26] And the disciples, seeing him walking on the lake, were troubled, saying, That it is a phantom (*b*), and from fear cried out. [27] And immediately, Jesus spoke to them, saying, Confide; it is I; be not afraid. [28] And Peter, answering him, said, Lord, if it be thou, command me to come to thee over the waters. [29] And he said, Come; and Peter, having descended from the boat, walked over the waters, to go to Jesus. [30] But, seeing the wind strong, he was afraid; and, having begun to sink, cried out, saying, Lord, save me. [31] And immediately Jesus stretched out *his* hand, and caught hold of him, and says to him, Little-faith, why didst thou doubt? [32] And when they had gone up into the boat, the wind lulled. [33] But those in the boat came and worshipped him, saying, Truly, Son of God art thou.

[34] And, having crossed over, they came to the land of Gennesaret. [35] And when the men of that place recognized him, they sent into that whole country around, and brought unto him all who were diseased; [36] And besought him, that they might only touch the fringe of his mantle: and as many as touched were thoroughly saved.

## XV.

THEN there come to Jesus from Jerusalem scribes and Pharisees, saying, [2] Why do thy disciples transgress the tradition of the ancients? for they wash not their hands when they eat bread. [3] But he, answering, said to them, Why do ye also transgress the command of God, for the sake of your tradition? [4] For God commanded, saying, "Honor thy father and thy mother; and he that reviles father or mother, let him end by death." [5] But ye say, Whoever may say to *his* father or mother, *It is* a gift, whatever thou mayest be profited by me is nothing; [6] And shall not honor his father or his mother. And ye abrogate the command of God for the sake of your tradition. [7] Hypocrites! well has Isaiah prophesied concerning you, saying, [8] "This people (*c*) honor me with the lips; but their heart is far away from me;" [9] But in vain do they worship me, teaching as precepts

(*a*) From three to six in the morning. (*b*) Or, apparition, lit. phantasm or phantom. (*c*) T.R., "Draw nigh to me with their mouth, and."

commands of men. [10] And having called near the crowd, he said to them, Hear ye, and understand; [11] Not that which enters into the mouth contaminates the man; but what goes forth out of the mouth, this contaminates the man. [12] Then the disciples coming to him, said to him, Knowest thou that the Pharisees, having heard the word, were scandalized? [13] But he answering, said, Every plant which my Father has not planted, shall be eradicated. [14] Abandon them; they are blind guides of the blind; and if the blind guide the blind, both fall into the ditch. [15] And Peter, answering, said to him, Explain to us this parable. [16] And he said, Are even ye still without intelligence? [17] Do ye not perceive, that every thing that enters into the mouth finds its way into the belly, and is cast out into a sewer? [18] But those things which go forth out of the mouth, come out from the heart; and those contaminate the man. [19] For out of the heart come forth wicked cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies: [20] These are *the things* which contaminate the man; but the eating with unwashed hands does not contaminate the man.

[21] And Jesus, going forth from thence, withdrew into the parts of Tyre and Sidon. [22] And, behold, a Canaanitish woman of those districts came out, and cried, saying, Have mercy on me, Lord, son of David, my daughter is miserably possessed by a demon. [23] But he answered her not a word. And his disciples coming to him, entreated him, saying, Dismiss her, for she cries after us. [24] But he, answering, said, I was not sent except to the lost sheep of Israel's house. [25] But she came and worshipped him, saying, Lord, help me. [26] But he, answering, said, It is not permitted to take the children's bread, and cast *it* to the little dogs. [27] And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from the table of their masters. [28] Then Jesus, answering, said to her, O woman, great *is* thy faith; be it done for thee as thou wilt: and her daughter was healed from that very hour.

[29] And Jesus left the place, and came near the lake of Galilee; and he ascended the mountain, and sat down there. [30] And great crowds come to him having with them lame, blind, dumb, maimed, and many others; and they cast them near his feet, and he healed them; [31] So that the crowds wondered, seeing the dumb, speaking; maimed, whole; the lame, walking; and the blind, seeing; and they glorified the God of Israel.

[32] But Jesus, calling near his disciples, said, My compas-

sions are moved towards the crowd, because they continue with me three days, and they have not any thing which they can eat, and to dismiss them fasting I am not willing, lest they faint on the way. [33] And the disciples say to him, Whence should we have so many loaves in a desert, as to fill so great a crowd? [34] And Jesus says to them, How many loaves have ye? And they said, Seven, and a few small fishes: [35] And he commanded the crowds to recline on the ground. [36] And having taken the seven loaves and the fishes, and having given thanks, he brake, and gave to his disciples, and the disciples to the crowd. [37] And they all ate, and were filled; and took up what was over and above, of the broken pieces, seven store-baskets full. [38] And those that ate were four thousand men, beside women and children. [39] And, having dismissed the crowds, he ascended into the boat, and came into the coasts of Magadan.

## XVI.

AND the Pharisees and Sadducees coming near, tempting, requested him to show them a sign out of the heaven. [2] But he, answering, said to them (*a*), [4] A wicked and adulterous race seeks a sign, and no sign shall be given to it, except the sign of Jonah; and leaving them behind, he departed.

[5] And the disciples, coming to the other side, forgot to take loaves. [6] And Jesus said unto them, Observe and beware of the leaven of the Pharisees and Sadducees. [7] And they were conferring among themselves, saying, Because we took no loaves. [8] But Jesus, knowing, said, Why confer ye among yourselves, little of faith, because ye took no loaves? [9] Do ye not yet perceive, neither remember, the five loaves of the five thousand, and how many store-baskets (*b*) ye took up? [10] Nor the seven loaves of the four thousand, and how many wicker-baskets (*b*) ye took up? [11] How do ye not perceive that I spoke not to you concerning loaves, but beware of the leaven of the Pharisees and Sadducees? [12] Then they understood that he did not bid *them* beware of the leaven of the bread, but of the teaching of the Pharisees and Sadducees.

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(*a*) T.R.. "When evening is come, ye say, serene weather, for the heaven is fiery red; 3. And in the morning, stormy weather, for the heaven is fiery red, *and* gloomy. Hypocrites, the face of the heaven, indeed, ye know *how* to discern, but ye are not able to *discern* the signs of the times." See the authorities in the Preface. (*b*) Different words in the original.

13 But when Jesus was coming into the parts of Cæsarea of Philip, he interrogated his disciples, saying, Whom do men say that I, the Son of man, am? 14 And they said, Some John the Immerser, and others Elijah, but different ones, Jeremiah, or one of the Prophets. 15 He says to them, But whom do you say that I am? 16 And Simon Peter, answering, said, Thou art the Christ, the Son of the living God. 17 And Jesus, answering, said to him, Happy art thou, Simon Bar-jona; for flesh and blood did not reveal it to thee, but my Father who is in the heavens. 18 And I also say to thee, that thou art Peter [A STONE], and upon this rock will I build mine assembly, and the gates of the invisible world shall not prevail against it. 19 And I will give to thee the keys of the reign of the heavens; and whatever thou bindest on earth shall be bound in the heavens, and whatever thou mayest loose on the earth shall be loosed in the heavens. 20 Then he enjoined the disciples, that they should tell no one that he is the Christ. 21 From that time Jesus Christ began to show to his disciples, that he must go away into Jerusalem, and suffer many things from the elders and chief priests and scribes, and be put to death, and the third day be raised. 22 And Peter, taking him aside, began to rebuke him, saying, Pity thyself, Lord; this shall not be to thee. 23 But he turned and said to Peter, Get thee behind me, Satan, thou art a scandal to me; for thou dost not relish the things of God, but the things of men.

24 Then Jesus said to his disciples, If any one wills to come after me, let him deny himself, take up his cross, and follow me. 25 For whoever will save his life (*a*) shall lose it; but whoever shall lose his life (*a*) for my sake shall find it. 26 For what is a man profited if he gain the whole world, and lose his life (*a*)? or what shall a man give in compensation for his life (*a*)? 27 For the Son of man is about to come in the glory of his Father with his angels, and then will be rewarded each one according to his work. 28 Assuredly, I say to you, There are certain of those standing here, who shall not taste of death at all, till they shall have seen the Son of man coming in his kingdom.

## XVII.

AND after six days, Jesus takes Peter, and James, and John his brother, and brings them up to a high mountain in private. 2 And was transformed before them;

(*a*) The same word in the Greek, in all these places.

and his face shone as the sun, and his garments became white as the light. [3] And, behold, there appeared to them Moses and Elijah, conversing with him. [4] And Peter answering, said to Jesus, Lord! it is good that we should be here; if thou wilt, I will make here three tents; one for thee, and one for Moses, and one for Elijah. [5] While he was yet speaking, behold, a bright cloud overshadowed them, and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I have delighted; hear ye him. [6] And the disciples hearing, fell upon their faces, and were vehemently terrified. [7] And Jesus came near, and took hold of them, and said, Rise up, and be not afraid. [8] And lifting up their eyes, they saw no one but Jesus himself alone.

[9] And as they descended from the mountain, Jesus commanded them, saying, Tell the vision to no one till the Son of man be risen up from among the dead. [10] And the disciples questioned him, saying, Why then say the scribes, that Elijah must first come? [11] And he answering, said, Elijah, indeed, is coming, and will restore all things. [12] But I say to you, that Elijah just now came, and they have not recognized him, but have done to him whatever they would; thus, also, the Son of man is about to suffer from them.

[13] Then the disciples perceived that he spoke to them concerning John the Immerser. [14] And they, coming to the crowd, a man came to him, falling on his knees to him, [15] And saying, Lord, have mercy on my son, because he is lunatic, and suffers miserably; for often he falls into the fire, and often into the water: [16] And I brought him to thy disciples and they were unable to heal him. [17] And he answering, said, O unbelieving and perverted race, how long shall I be with you? how long shall I suffer you? Bring him hither to me. [18] And Jesus rebuked him, and the demon went out of him, and the youth was healed from that hour. [19] Then the disciples, coming to Jesus, said to him privately, Why were we not able to expel him? [20] And he says to them, Because of your little faith; for, assuredly, I say to you, if ye have faith as a grain of mustard, ye shall say to this mountain, Depart to yonder place, and it shall depart; and nothing shall be impossible to you. [21] (*a*)

[22] But when they returned into Galilee, Jesus said to them, The Son of man is about to be delivered up into the hands of men; [23] And they shall kill him, and the third day he

(*a*) T.R., "But this kind is not expelled except by prayer and fasting."

shall be raised up. And they were exceedingly grieved. 24 And when they came to Capernaum, those receiving the didrachmas came to Peter and said, Does your teacher not pay the didrachmas? 25 He says, Yes. And when he came into the house, Jesus anticipated him, saying, What thinkest thou, Simon; the kings of the earth, from whom do they receive custom or tribute; from their own sons, or from the aliens? 26 And he said to him, From the aliens: Jesus said to him, Then are the sons free. 27 But that we may not scandalize them, go to the lake, cast a hook, and take the first fish that comes up; and opening its mouth, thou shalt find a stater; that take, and give to them for me and thee.

## XVIII.

IN that hour the disciples came to Jesus, saying, Who then is greatest in the reign of the heavens? 2 And he, having called up a little child, set him in their midst. 3 And said, Amen, I say to you, unless ye be turned, and become as little children, ye cannot enter into the reign of the heavens. 4 Whoever, therefore, may humble himself as this little child, he is the greatest in the reign of the heavens. 5 And whoever welcomes one such little child in my name, welcomes me. 6 But whoever may scandalize one of these little ones, who believe in me, it were profitable for him, that a great millstone had been hung upon his neck, and he sunk in the depth of the sea. 7 Woe to the world because of the scandals! for the coming of scandals is unavoidable; but woe to that man by whom the scandal comes. 8 But if thy hand or thy foot scandalize thee, cut it off, and cast *it* from thee: it is better for thee to enter into life lame or maimed, than having two hands or two feet to be cast into the everlasting fire. 9 And if thine eye scandalize thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life one-eyed, than having two eyes, to be cast into the Gehenna of fire.

10 Beware, ye may not despise one of these little ones; for I say to you, that their angels in *the* heavens continually behold the face of my Father, who is in the heavens. 11 (*a*) 12 What think ye? If a certain man should have a hundred sheep, and one of them has gone astray, does he not, leaving the ninety-nine upon the mountains, go and seek the one that has gone astray? 13 And if he should happen to

(*a*) "For the Son of man is come to save that which was lost." See Luke xix. 10. This verse is omitted in several of the oldest authorities.

find it, assuredly I say to you, he rejoices more over it than over the ninety-nine that went not astray. 14 In like manner it is not the will *of those* in the presence of your Father in the heavens, that one of these little ones should perish. 15 And if thy brother sin (*a*), go, prove to him his fault, between thee and him alone; if he should hear thee, thou hast gained thy brother. 16 But if he should not hear, take with thee one or two beside, that in the mouth of two or three witnesses, every word may be confirmed. 17 And if he will not listen to them, tell *it* to the assembly; and if also he will not listen to the assembly, let him be to thee as one of the nations, and a tax collector. 18 Assuredly, I say to you, whatever ye may bind on the earth, shall have been bound in the heaven, and whatever ye loose on the earth, shall have been loosed in heaven. 19 Again, I say to you, that if two of you should agree upon the earth, concerning any matter, whatever they may ask, it shall be given them of my Father, who is in the heavens. 20 For where there are two or three gathered together into my name, there am I in the midst of them.

21 Then came unto him Peter, and said, Lord, how often shall my brother sin against me, and I forgive him? Until seven times? 22 Jesus says to him, I say not to thee until seven times; but until seventy times seven. 23 Therefore, the reign of the heavens has become like a man, a king, who would reckon with his bondsmen. 24 And having begun to reckon, one debtor of a myriad of talents was brought to him; 25 But he, having nothing to pay, the lord ordered him to be sold, and the wife, and the children, and all that he has, and payment to be made. 26 Then the bondsman, falling down, did him homage, saying, Have patience with me and I will pay thee all. 27 Moved with compassion, the lord of that bondsman released him and forgave him the loan. 28 But that bondsman, having found one of his fellow-bondsmen who owed him a hundred denarii; and having seized him, he took him by the throat, saying, Pay, if any thing thou owest. 29 His fellow-bondsman, therefore, having fallen down, besought him, saying, Have patience with me, and I will pay thee. 30 But he would not; but away he went, and cast him into prison, until he should pay the debt. 31 But his fellow-bondsmen, having seen what had happened, were exceedingly grieved, and went and

(*a*) The Sinai MS., and some editors, properly omit "against thee," a most important omission, adapted to settle many controversies in assemblies.

signified to their lord what had occurred. 32 Then, calling him near, his lord said to him, Wicked bondsman; I forgave thee all that debt, because thou didst beseech me; 33 Did it not become thee also to have compassion on thy fellow-bondsman, even as I had compassion on thee? 34 And his lord, provoked to anger, delivered him up to the tormentors, till he should pay all that was owing. 35 Thus also my heavenly Father will do to you, if ye forgive not every one his brother from your hearts(*a*.)

## XIX.

AND it came to pass, when Jesus had ended these words, he withdrew from Galilee, and came into the borders of Judea, beyond the Jordan. 2 And great crowds followed him; and he healed them there. 3 And there came to him the Pharisees, tempting him, and saying, (*b*) Is it lawful for a man to divorce his wife for every cause? 4 But he, answering, said, Did you never read, that he who made THEM from the beginning, made them a male and a female. 5 And said, For this cause shall a man leave father and mother, and shall be united to his wife, and the two shall be one flesh: 6 So that they are no more two but one flesh. What, therefore, God has joined together, let man not put asunder. 7 They say to him, Why then did Moses command to give her a letter of divorce, and to send her away? 8 He says to them, that, Moses for your hardness of heart permitted you to divorce your wives; but from the beginning it was not thus. 9 But I say unto you, that whoever shall divorce his wife, if not for whoredom, and shall marry another, commits adultery; and he who marries a divorced woman, commits adultery. 10 The disciples say to him, If the case of the man be so with the woman, it is not expedient to marry. 11 But he said to them, All cannot receive this word, but those to whom it is given. 12 For there are eunuchs who have been born thus from their mother's womb; and there are eunuchs who have been made eunuchs by men; and there are eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens. He that is able to contain, let him contain.

13 Then there were brought to him little children that he might lay *his* hands on them and pray; but the disciples rebuked them. 14 But Jesus said, Permit the little children, and do not hinder them from coming to me, for of such is the kingdom of the heavens. 15 And having laid his hands on them, he departed thence; 16 And, behold, one coming up,

(*a*) T.R., "their trespasses." (*b*) T.R. "unto him."

said to him, Good Teacher, what good shall I do that I may have everlasting life? [17] And he said to him, Why callest thou me good? None is good but one, God (*a*). But if thou wouldest enter into life, keep the commands. [18] He says to him, What kind? And Jesus said, "Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; [19] Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself." [20] The young man says to him, These all I kept (*b*); What need I yet? [21] Jesus said to him, If thou wouldest be perfect, go, sell what thou hast, and give to the needy poor, and thou shalt have treasure in heaven, and come, follow me. [22] But the young man, having heard the word, went away grieved; for he had many possessions. [23] And Jesus said to his disciples, Assuredly, I say to you, with difficulty shall a rich man enter into the reign of the heavens. [24] And again, I say to you, it is easier for a camel to go through the eye of a needle, than for the rich to enter into the reign of God. [25] And when the disciples heard, they were exceedingly struck with admiration saying, Who then can be saved? [26] But Jesus, having earnestly beheld, said to them, With men this is impossible; but with God all things are possible. [27] Then Peter, answering, said to him, Behold, we have left all and followed thee: What then shall we have? [28] And Jesus said to them, Assuredly, I say to you, that ye who have followed me; in the regeneration, when the Son of man shall sit upon his throne of glory, even ye yourselves shall sit upon twelve thrones, judging the twelve tribes of Israel. [29] And every one who has left brethren, or sisters, or father, or mother, or children, or houses, or fields, for the sake of me, shall receive a hundred fold, and inherit everlasting life. [30] But many first, shall be last; and last, first.

## XX.

FOR the reign of the heavens is like to a man, a householder, who went forth with the early morn to hire laborers into his vineyard. [2] And having agreed with the laborers for a denarius the day, he sent them into his vineyard. [3] And having gone out again about the third hour, he saw others standing in the market, unemployed. [4] And to these he said, Go ye also into the vineyard, and whatever may be just, I will give you. [5] And they departed. Again having gone out about the sixth and ninth hour, he did

(*a*) Some MSS differ, but this agrees with Mark and Luke. (*b*) T.R. "from my youth up."

likewise. [6] And about the eleventh hour, having gone out, he found others standing, and says to them, Why stand ye here all the day unemployed? [7] They say to him, Because no one hired *us*. He says to them, Go ye also into the vineyard (*a*). [8] And evening having come, the lord of the vineyard says to the steward, Call the laborers and give them wages, beginning from the last unto the first. [9] And they who came about the eleventh hour received each a denarius. [10] And when the first came, they supposed that they would receive more; and they received also each a denarius. [11] And on receiving *it* they murmured against the householder, [12] Saying, that, These the last wrought *but* one hour, and thou hast made them equal to us who bore the burden of the day, and the scorching heat. [13] And he, answering, said to one of them, Companion, I do not wrong thee: Didst thou not agree with me for a denarius? [14] Take what is thine and withdraw; but it is my will to give to this last even as to thee. [15] Is it not lawful for me to do as I will in mine own affairs? Is thine eye wicked because I am good? [16] In this way the last shall be first, and the first, last (*b*).

[17] And Jesus, being about to ascend into Jerusalem, took the twelve by themselves in the way, and said to them, [18] Behold! we ascend into Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death, [19] And they will deliver him up to the nations to mock, and to scourge, and to crucify, and the third day he shall be raised.

[20] Then came to him the mother of the sons of Zebedee, with her sons, doing homage, and asking something from him. [21] And he said to her, What wilt thou? She says to him, Speak, in order that my two sons may sit, one on thy right hand and one on thy left, in thy kingdom. [22] But Jesus, answering, said; Ye know not what ye ask: Are ye able to drink of the cup of which I am about to drink? (*c*) They say to him, We are able. [23] He says to them, Ye shall, indeed, drink of my cup, but to sit on my right hand and left, is not mine to give, except to those for whom it is prepared of my Father. [24] And the ten having heard of *it*, were indignant with the two brothers. [25] But Jesus, calling them near, said, Ye know that the rulers of the nations rule impe-

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(*a*) T.R., "and whatever is right, *that* shall ye receive." (*b*) T.R., "For many are called, but few approved." See chap. xxii. 14. (*c*) T.R. "and to be immersed with the immersion that I am immersed with."

riously over them, and the great exercise authority over them: 26 It shall not be so among you; but whoever would be great among you, let him be your servant; 27 And whoever would be first among you, shall be your bondsman. 28 Even as the Son of man did not come to be served, but to serve, and give his life a ransom for many.

29 And as they were going out from Jericho, there followed him a great crowd. 30 And, lo, two blind men, sitting by the wayside, hearing that Jesus was passing by, cried out, saying, Have mercy on us, Lord, son of David. 31 But the crowd rebuked them, that they might be silent; but they cried out the more, saying, Have mercy on us, Lord, son of David. 32 And Jesus, having stood still, called them, and said, What will ye that I shall do to you? 33 They say to him, Lord, that our eyes may be opened. 34 And Jesus, moved with compassion, touched their eyes, and immediately they received sight, and followed him.

## XXI.

AND when they drew near to Jerusalem, and came to Bethphage, to the mount of Olives; then Jesus sent two disciples, 2 Saying to them, Go ye into the village before you, and immediately ye will find an ass tied, and a colt with her; loose *them* and bring *them* to me. 3 And if any one shall say anything to you, ye shall say that the Lord has need of them, and immediately he will send them. 4 And all this came to pass that it might be fulfilled that was spoken through the prophet, saying, 5 "Tell ye the daughter of Zion, Behold thy king is coming to thee, meek, and mounted upon an ass, and a colt, son of *one* under yoke." 6 And the disciples, having gone and done as Jesus directed them, 7 Brought the ass and the colt, and put their garments upon them, and he sat upon them. 8 And the great part of the crowd spread their own garments in the way; and others were cutting branches from the trees, and strewing *them* in the way. 9 And the crowds, who went before him and who followed, cried, saying, Hosanna to the Son of David: Blessed *is* he who comes in the name of the Lord: Hosanna in the highest. 10 And as he entered into Jerusalem, the whole city was in commotion, saying, Who *is* this? 11 And the crowds said, This is Jesus the prophet, who *is* from Nazareth of Galilee.

12 And Jesus entered into the temple of God, and expelled all that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of those selling

the doves. [13] And he says to them, It is written, "My house shall be called the house of prayer," but ye are making it a den of robbers. [14] And there came unto him the blind and lame in the temple, and he healed them. [15] But the chief priests and the scribes, seeing the wonders which he did, and the children that were crying in the temple, and saying, Hosanna to the son of David, were indignant, [16] And said to him, Hearest thou what these say? And Jesus says to them, Yes; have ye never read that "out of the mouth of babes and sucklings thou didst prepare praise? [17] And finally, leaving them, he went out from the city into Bethany, and passed the night there.

[18] But early in the morning, as he came back into the city, he was hungry. [19] And seeing a solitary fig-tree on the way, he came to it, and *found* nothing on it but leaves only, and he said to it, Let there be no more fruit from thee unto the age; and immediately the fig-tree withered away. [20] And seeing *it*, the disciples wondered, saying, How soon is the fig-tree withered away! [21] And Jesus answering, said to them, Assuredly, I say to you, if ye have faith, and do not doubt, not only shall ye do this to the fig-tree; but even, if ye should say to this mountain, Be thou lifted up and cast into the sea, it shall come to pass. [22] And all things whatsoever ye may ask in prayer, believing, ye shall receive.

[23] And when he came into the temple the chief priests and elders of the people came to him, when teaching, saying, By what authority doest thou these things? and who gave thee this authority? [24] And answering, Jesus said to them, I also will question you one word, which, if ye tell me, I also will tell you by what authority I do these things. [25] The immersion of John, whence was it? from heaven or from men? And they were conferring among themselves, saying, If we should say, From heaven, he will say to us, Why, then, did ye not believe him? [26] But if we should say, From men, we fear the crowd, for all hold John as a prophet. [27] And answering Jesus, they said, We do not know. He also said to them, Neither do I tell you by what authority I do these things.

[28] But what think ye? A man had two children; and coming to the first, he said, Child, go work to-day in the vineyard. [29] But he answering, said, I will not; but afterwards having regretted, he went. [30] And coming to the second, he said in like manner, and he answering, said, I *go*, lord, and went not. [31] Which of the two did the will of the father? They say, The first. Jesus says to them, Assuredly

I say to you, that the tax-collectors and the harlots go into the kingdom of God before you. 32 For John came to you in the way of righteousness, and ye believed him not; but the tax-collectors and the harlots believed him; and ye having seen, did not even regret afterwards, to believe him.

33 Hear another parable; There was a certain man, a householder, who planted a vineyard, and enclosed it round, and digged in it a wine press, and erected a tower, and let it out to husbandmen, and resided abroad. 34 And when the season of the fruits came nigh, he sent his bondsmen to the husbandmen to receive his fruits. 35 And the husbandmen took his bondsmen, and excessively scourged one, and slew another, and stoned another. 36 Again he sent other bondsmen more honorable than the first, and they did to them in like manner. 37 And at last he sent to them his son, saying, They will reverence my son. 38 But the husbandmen, seeing the son, said among themselves, This is the heir; come, let us kill him, and hold his inheritance. 39 And they took him, and cast *him* out of the vtneyard, and slew *him*. 40 When, therefore, the lord of the vineyard comes, what will he do to those husbandmen? 41 They say to him, Wicked men, he will miserably destroy them, and let out the vineyard to other husbandmen, who will render to him the fruits in their seasons. 42 Jesus says to them, Did you never read in the scriptures, "A stone which the builders rejected, it became the head of the corner; this is accomplished of *the* Lord, and it is wonderful in our eyes!" 43 Therefore, I say to you, that the reign of God shall be taken away from you, and shall be given to a nation bringing forth its fruits. 44 And he who has fallen on this stone shall be broken, but on whomsoever it shall fall it will grind small, and winnow him. 45 And hearing his parables, the chief priests and the Pharisees knew that he was speaking concerning them. 46 And seeking to lay hold of him, they feared the crowds, because they held him as a prophet.

## XXII.

AND Jesus answering, again spoke to them in parables, saying, 2 The reign of the heavens was likened to a man, a king, who made nuptial feasts for his son, 3 And sent his bondsmen to call those who had been invited to the nuptial feasts, and they would not come. 4 Again he sent other bondsmen, saying, Tell those who have been invited, Behold! I have prepared my banquet, my bulls and fatlings *are* killed, and all things ready; come to the nuptial feasts.

5 But they made light of *it*, went away, one, indeed, to his
own field, and another to his merchandise. 6 And the rest,
laying hold of his bondsmen, insulted and slew *them*. 7 But
the king himself was wroth, and sent forth forces, and de-
stroyed those murderers, and set on fire their city. 8 Then he
says to his bondsmen, The wedding indeed is ready, but
those invited were not worthy. 9 Go ye therefore unto the
cross ways of the roads, and as many as ye shall find, invite
to the nuptial feasts. 10 And those bondsmen went out into
the roads, and brought together all, as many as they found,
both evil and good, and the bridal chamber was filled with
guests. 11 And the king having entered to contemplate with
admiration the guests, saw there a man who had not clothed
with a wedding garment, 12 And he says to him, Companion!
how camest thou in hither not having on a wedding gar-
ment? But he was speechless. 13 Then said the king to the
servants, Bind him feet and hands, and cast *him* into the
outer darkness, there shall be the weeping and the gnashing
of the teeth. 14 For many are called, but few approved.

15 Then went the Pharisees and took counsel, that they
might ensnare him in words. 16 And they sent out to him
their disciples with the Herodians, saying, Teacher, we know
that thou art true, and the way of God in truth thou teach-
est, and art not caring for any one; for thou lookest not to
the mere appearance of men, 17 Tell us, therefore, what thou
thinkest? Is it lawful to give tribute to Cæsar or not?
18 But Jesus, knowing their wickedness, said, Why do ye
tempt me, hypocrites? 19 Show me the tribute-coin, and
they brought to him a denarius. 20 And he says to them,
Whose is this image and the inscription? 21 They say to him,
Cæsar's. Then he says to them, Pay therefore to Cæsar the
things that are Cæsar's, and the things of God, to God.
22 And having heard, they wondered; and having left him,
departed.

23 On that day there came unto him Sadducees, who say
there is no resurrection, and questioned him, 24 Saying,
Teacher! Moses said, "If any one die, not having children,
his brother shall marry his wife, and raise up issue to his
brother." 25 But there were with us seven brothers; and
the first, having married, died, and not having issue left his
wife to his brother. 26 In like manner, the second, and third,
unto the seventh. 27 And last of all, the woman also died.
28 In the resurrection, therefore, of which of the seven shall
she be wife? for all had her. 29 And Jesus answering, said

to them, Ye go astray, not knowing the scriptures, nor the power of God. 30 For in the resurrection, they neither marry nor are given in marriage, but are as angels of God in heaven. 31 But concerning the resurrection from the dead, have ye not read what was spoken to you by God, saying, 32 "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" He is not the God of the dead, but of the living. 33 And hearing, the crowds were struck with admiration at his teaching.

34 But the Pharisees, hearing that he had silenced the Sadducees, were gathered together with one accord to him; 35 And one of them, a lawyer, tempting him, asked, 36 Teacher, which command *is* great in the law? 37 And he said to him, "Thou shalt love *the* Lord thy God with the whole of thy heart, and with the whole of thy soul, and with the whole of thy mind." 38 This is the first and great command. 39 And the second *is* like it, "Thou shalt love thy neighbor as thyself." 40 On these two commands the whole law and the prophets are suspended.

41 But the Pharisees having been gathered together, Jesus questioned them, 42 Saying, What think ye concerning the Christ? Whose son is he? They say to him, David's. 43 He says to them, How then in Spirit does David call him Lord? saying, 44 "The Lord said to my Lord, Sit thou at my right hand till I place thine enemies under thy feet?" 45 If, then, David call him Lord, how is he his son? 46 And none was able to answer him a word, neither durst any one from that day question him any more.

## XXIII.

THEN Jesus spoke to the crowds and to his disciples, 2 Saying, Upon the seat of Moses sit down the scribes and the Pharisees. 3 All things, therefore, whatever they have commanded, observe and do; but do not after their works, for they say and do not. 4 For they bind together great heavy burdens (*a*), and lay *them* on the shoulders of men; but they with their finger are not willing to move them. 5 But all their works they do to be seen by men, and make broad their phylacteries, and enlarge their fringes (*b*). 6 And love the chief place in the suppers, and the first seats in the synagogues. 7 And the salutations in the markets, and to be called of men, Rabbi, Rabbi. 8 But ye, be not ye called Rabbi; for one is your leader, and all ye are brethren.

(*a*) T.R., "and grievous to be borne." (*b*) T.R., "of their garments."

9 And call no one your father upon the earth; for one is
your Father, the heavenly. 10 Neither be ye called leaders;
for one is your Leader, Christ (*a*). 11 But the greater of you
shall be your minister. 12 And whoever shall exalt himself,
shall be humbled, and whoever shall humble himself shall
be exalted.

13 Woe unto you, scribes and Pharisees, hypocrites! that
shut up the reign of the heavens in the faces of men; for ye
go not in, and those who are going ye suffer not to enter.
14 (*b*) 15 Woe unto you, scribes and Pharisees, hypocrites!
that go round the sea and the dry land to make one prose-
lyte, and when he is become one, ye make him twofold more
the son of Gehenna than yourselves. 16 Woe unto you! blind
guides, who say, Whoever may swear by the temple it is
nothing, but whoever shall swear by the gold of the temple,
he is a debtor. 17 *Ye* fools and blind, for which is greater,
the gold, or the temple that sanctifies the gold? 18 And who-
ever shall swear by the altar it is nothing, but whoever shall
swear by the gift that is upon it, is a debtor. 19 *Ye* blind,
for which is greater, the gift, or the altar that sanctifies the
gift? 20 He therefore that has sworn by the altar, swears by
it and by all things thereon; 21 And he that has sworn by
the temple, swears by it, and by him that inhabits it; 22 And
he that has sworn by the heaven, swears by the throne of
God, and by him that sits thereon. 23 Woe unto you, scribes
and Pharisees, hypocrites! that pay tithes of mint, and dill,
and cummin, and have set aside the weightier *matters* of the
law, the judgment, and the mercy, and the faith; but these
ye ought to have done, and not have set the other aside.
24 Blind guides! who strain out the gnat, but drink down
the camel. 25 Woe unto you, scribes and Pharisees, hypo-
crites! for ye purge the outside of the cup and of the side-
dish, but within are full of rapine and injustice. 26 Blind
Pharisee! cleanse first the inside of the cup, that its outside
also may become clean. 27 Woe unto you, scribes and Phari-
sees, hypocrites! that exactly resemble white-washed se-
pulchres, which outside, indeed, appear beautiful, but
within are full of the bones of the dead, and of all uncleanness.
28 So also you outside, indeed, appear to men to be right-
eous, but within are full of hypocrisy and lawlessness. 29 Woe
unto you, scribes and Pharisees, hypocrites! that build the
sepulchres of the prophets, and decorate the monuments of

(*a*) T.R., "even Christ. (*b*) This verse is omitted by S. Af. and Tf. It is the same as Mark xii. 40.

the righteous ; [30] And ye say, If we had been in the days of our fathers, we would not have been partners with them in the blood of the prophets ; [31] So that ye bear witness of yourselves that ye are the sons of those who murdered the prophets ; [32] And ye, fill ye up also the measure of your fathers. [33] Serpents ! broods of vipers ! how can ye flee from the judgment of the Gehenna ?

[34] Wherefore, behold, I send to you prophets and wise men, and scribes ; and *some* of them ye will kill and crucify, and *some* of them will ye scourge in your synagogues, and persecute from city into city. [35] So that all the righteous blood shed upon the land should come upon you, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. [36] Assuredly, I say to you, all these things shall come upon this race. [37] O Jerusalem, Jerusalem, that kills the prophets, and stones *those* who are sent unto thee, how often would I have gathered thy children together, like as a hen gathers her chickens under the wings, and ye would not ! [38] Behold, your house is left to you desolate, [39] For I say to you, ye shall in no wise see me henceforth until you say, Blessed *is* he that comes in the name of the Lord.

## XXIV.

AND Jesus went forth, and departed from the temple, and his disciples came to point out to him the buildings of the temple. [2] And he answered and said unto them, See ye not all these things ? Assuredly I say unto you, there shall not be left here stone upon stone, which shall not be thrown down.

[3] But when he was sitting upon the Mount of Olives, his disciples came unto him privately, saying, Tell us, when these things shall be ? and what the sign of thy presence ? and of the consummation of the age ? [4] And Jesus answering, said to them, Take heed lest any one lead you astray. [5] For many shall come assuming my name, saying, I am the Christ, and will lead many astray. [6] And ye shall be about to hear of wars, and rumors of wars, see that ye be not terrified, for all things must come to pass ; but it is not yet the end. [7] For nation will rise up against nation, and kingdom against kingdom, and there shall be famines and earthquakes in divers places, [8] And all these *are* a beginning of travailing pangs. [9] Then shall they deliver you to affliction, and shall kill you ; and ye shall be hated of all nations because of my name. [10] And then shall many be scandalized, and will de-

liver up one another, and hate one another; [11] And many false prophets shall arise, and lead many astray. [12] And through the abounding of the lawlessness, the love of the many will grow cold. [13] But he that endures to the end, he shall be saved. [14] And this, the glad tidings of the reign, shall be proclaimed in the whole habitable earth, for a witness to all the nations; and then shall come the end. [15] When, therefore, ye shall see the abomination of the desolation which is spoken of through Daniel the prophet, standing in the holy place (let him that reads comprehend). [16] Then let those in Judea flee upon the mountains: [17] He on the house-top, let him not come down to take the things out of the house: [18] And he in the field, let him not turn back to take his clothes. [19] But woe to those pregnant, and to those who give suck in those days! [20] But pray that your flight may not be in winter nor on Sabbath: [21] For then shall there be great tribulation, such as has not been from the beginning of the world, until now: no, nor ever shall be; [22] And if those days had not been shortened, no flesh had been saved; but on account of the approved, those days will be shortened. [23] Then if any one say to you, Behold, here is the Christ! or there, believe not. [24] For there shall arise false Christs, and false prophets, and they shall show great signs and wonders so as to lead astray, if possible, even the approved. [25] Behold! I have foretold you. [26] If, therefore, they say to you, Behold! he is in the desert, go not forth; Behold! *he is* in the inner chambers, believe not. [27] For as the lightning goes forth from the east, and shines unto the west, so shall be the presence of the Son of man. [28] Wherever the carcase may be, there will the eagles be gathered together. [29] And straightway after the tribulation of those days, the sun shall be darkened, and the moon not give her light, and the stars shall fall from the heaven, and the powers of the heavens will be shaken. [30] Then shall appear the sign of the Son of man in the heaven; and then shall all the tribes of the land smite their breasts, and they shall see the Son of man coming on the clouds of the heaven with power and great glory. [31] And he shall send his angels with a great voice of a trumpet, and they shall gather together his approved from the four winds, from one extremity of heaven to the other. [32] But learn from the fig-tree the parable, when already its branch becomes tender, and produces leaves, ye know that the summer *is* near. [33] Thus also ye, when ye see all these things, know that he is near upon

the doors. 34 Assuredly, I say to you, this race will not in any wise pass away until all these things be accomplished. 35 The heaven and the earth shall pass away, but my words shall in no wise pass away. 36 But concerning that day and that hour none makes known (*a*), not the angels of the heavens, nor the Son, but the Father only. 37 But as the days of Noah, so will the presence of the Son of man. 38 For as they were in the days before the deluge, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark, 39 And knew not until the deluge came, and took them all away; thus shall be the presence of the Son of man. 40 Then two shall be in the field, one is taken near, and one left. 41 Two *women* grinding at the mill, one is taken near, and one left.

42 Watch, therefore, for you know not on what day your Lord is coming. 43 But know this, if the householder had known in what watch the thief is coming, he would have watched, and not have suffered his house to be broken through. 44 Wherefore ye also, be ye ready; for in the hour when ye are not thinking, the Son of man comes. 45 Who then is that faithful and prudent bondsman, whom his Lord set over his household, to give them food in season? 46 Happy! that bondsman whom his Lord at his coming shall find doing thus! 47 Assuredly, I say to you, that he will appoint him over all his substance. 48 But if that evil bondsman should say in his heart, My Lord delays to come, 49 And begin to beat *his* fellow bondsmen, and shall eat and drink with the drunken, 50 The Lord of the bondsman shall come in a day when he does not expect, and in an hour when he does not know, 51 And will cut him in two, and appoint his portion with the hypocrites, where there is the weeping and the gnashing of teeth.

## XXV.

THEN shall the reign of the heavens be like to ten virgins who, having taken their lamps, went forth to meet the bridegroom. 2 And five of them were indiscreet, and five prudent. 3 For the indiscreet, when they took their lamps, took no oil with them; 4 But the prudent took oil in the vessels with their lamps. 5 While the bridegroom delayed, they all became drowsy and slept. 6 But in the middle of the night, there arises a cry, Behold the bridegroom, go forth to meet him. 7 Then all those virgins arose and trimmed their own

(*a*) So Macknight & Boothroyd.

lamps. [8] And the indiscreet said unto the prudent, Give us of your oil, for our lamps are going out (*a*). [9] But the prudent answered, saying, Lest there may not be sufficient for us and you, go, rather, to those who sell and buy for yourselves. [10] But while they went to buy, the bridegroom came, and those who were ready went with him into the marriage-feast, and the door was shut. [11] And afterwards came the rest of the virgins, saying, Lord, Lord, open to us. [12] But he answering, said, Assuredly I say to you, I do not own you. [13] Watch, therefore, for ye know not the day nor the hour (*b*)

[14] For *it is also* as a man going to reside abroad, *who* called his own bondsmen, and delivered to them his substance. [15] And to one indeed he gave five talents, to another two, and to another one; to each according to his particular ability, and immediately went to reside abroad. [16] And he that had received five talents, went and wrought for himself gain with them, and amassed other five talents. [17] In like manner, he that *had* the two, gained other two. [18] But he that had received the one, digged in the land and hid the silver of his lord. [19] But after a long time the lord of those bondsmen comes and reckons with them. [20] And he that had received the five talents, came and brought other five talents, saying, Lord, thou deliveredst me five talents; behold, I have gained five other talents. [21] His lord said to him, Well, good and faithful bondsman, thou hast been faithful over a few things, I will set thee over many things: come into the joy of thy lord. [22] And he also that had *received* the two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents [23] His lord said unto him, Well, good and faithful bondsman, thou hast been faithful over a few things, I will set thee over many things: come into the joy of thy lord. [24] And he that had received the one talent, coming forward, said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not winnow. [25] And I was afraid, and went and hid thy talent in the land; behold, thou hast thine own. [26] And his lord answered and said to him, Wicked and slothful bondsman, thou knewest that I reap where I had not sown, and gather where I had not winnowed; [27] It behoved thee, therefore, to put my silver to the money-changers, and at my coming I should have got my own with its produce. [28] Take, therefore, the talent from him, and give

(*a*) Margin. (*b*) T.R., "wherein the Son of man comes."

it to him that has ten talents. [29] (For to every one that has *improved* shall be given, and he shall have abundance ; but from him that has not *improved*, even what he has shall be taken from him.) [30] And the useless bondsman cast ye out into the outer darkness ; there shall be the weeping and the gnashing of teeth.

[31] But when the Son of man shall come in his glory and all the angels with him, then shall he sit upon his throne of glory ; [32] Then shall be gathered before him all thenations, and he will separate them one from another, as the shepherd separates the sheep from the goats. [33] And he will set the sheep on his right hand, and the goats on his left. [34] Then shall the King say to those on his right hand, Come ye blessed of my Father, inherit the kingdom that has been prepared for you from *the* world's foundation. [35] For I hungered, and ye gave me to eat ; I thirsted, and ye gave me drink ; I was a stranger, and ye entertained me ; [36] Naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came to me. [37] Then the righteous will answer him, saying, Lord, when saw we thee hungering, and nourished *thee* ? or thirsting, and gave *thee* drink ? [38] And when saw we thee a stranger, and entertained *thee ?* or naked, and clothed *thee ?* [39] And when saw we thee sick, or in prison, and came unto thee ? [40] And answering, the King will sayto them, Assuredly I say to you, Inasmuch as ye did *it* to one of the least of these my brethren, ye did *it* to me. [41] Then shall he say to those also on his left hand, Go from me, cursed, into the everlasting fire which has been prepared for the devil and his angels. [42] For I hungered, and ye gave me not to eat ; and I thirsted, and ye gave me not to drink ; [43] I was a stranger, and ye entertained me not ; naked, and ye did not clothe me ; sick and in prison, and ye did not visit me. [44] Then shall they answer, they also, saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and did not minister to thee ? [45] Then will he answer them, saying, Assuredly I say to you, inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. [46] And these shall go away into everlasting (*a*) punishment (*b*) ; and the righteous into life everlasting (*a*).

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(*a*) The same word in both cases. (*b*) Grk. *Kolasin*, or, torment, as in 1 John iv. 18.

## XXVI.

AND it came to pass, when Jesus had ended all these words, he said to his disciples, [2] Ye know that after two days is the passover, and the Son of man is delivered up to be crucified. [3] Then were gathered together the chief priests (*a*) and the elders of the people to the court of the high priest, called Caiaphas. [4] And took counsel together that they might take Jesus, by treachery, and kill *him*; [5] But they said, Not during the feast, that there may not be a tumult among the people.

[6] But Jesus, being in Bethany, in the house of Simon the leper, [7] There came to him a woman, having an alabaster vase of myrrh, very costly, and poured down upon his head as he reclined. [8] But the disciples, seeing *it*, became indignant, saying, To what purpose *is* this waste? [9] For this might have been sold for much and given to the needy poor. [10] But Jesus, knowing, said to them, Why do ye trouble the woman? she has wrought a good work for me. [11] For the needy poor ye have always with you, but me ye have not always: [12] For she, having put this myrrh on my body, did *it* for my embalming. [13] Assuredly I say to you, wherever these glad tidings shall be proclaimed in the whole world, what she has done shall be told for her memorial. [14] Then one of the twelve, he called Judas Iscariot, went to the chief priests, [15] And said, What are ye willing to give me, and I will deliver him up to you? And they weighed out to him thirty silverlings (*b*). [16] And from that time he was seeking a favorable opportunity to deliver him up.

[17] Now on the first day of the *feast of* unleavened *bread*, came the disciples, saying Where wilt thou that we should prepare for thee to eat the passover? [18] And he said, Go into the city unto unto such a one, and say to him, The Teacher says, my time is near; with thee will I keep the passover with my disciples. [19] And the disciples did as Jesus directed them, and they prepared the passover. [20] And when evening was come, he reclined with the twelve. [21] And as they were eating he said, Assuredly I say to you, that one of you shall deliver me up. [22] And being exceedingly grieved, they began to say to him, every one, Is it I, Lord? [23] And he answering, said, He who dipped with me the hand in the bowl, he will deliver me up. [24] The Son of man, indeed, goes, as it has been

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(*a*) T.R. "And the scribes." (*b*) About £3 10s 8d, the price of a slave, if killed.

written concerning him, but woe to that man by whom the Son of man is delivered up! It were good for him if that man had not been born. [25]And Judas, he who delivered him up, answering, said, Is it I, Rabbi? He says to him, Thou hast said *it*. [26]And as they were eating, Jesus took the bread, and having blessed *God*, broke, and gave to the disciples, and said, Take, eat; this is my body: [27] And having taken the cup and given thanks, he gave to them, saying, Drink ye all of it; [28] For this is my blood, that of the covenant, that which is being shed for many for the remission of sins. [29] And I say to you, that I will not at all drink henceforth of this produce of the vine, until that day when I drink it new with you in the kingdom of my Father. [30] And having sung a hymn, they went out to the mount of the Olives.

[31] All ye shall be scandalized in me during this night: for it is written, "I will smite the shepherd, and the sheep of the flock shall be scattered." [32] But after that I shall be risen, I will go before you to Galilee. [33] But Peter answering, said to him, If all be scandalized in thee, I will never he scandalized. [34] Jesus said to him, Assuredly I say to thee, that in this night, before a cock crow, thrice wilt thou deny me. [35] Peter says to him, Even if I must needs die with thee, in no wise will I deny thee. In like manner also said all the disciples.

[36] Then came Jesus with them into a place called Gethsemane, and says to his disciples, Sit ye here, until I go away and pray yonder. [37] And taking with him Peter, and the two sons of Zebedee, he began to be sorrowful, and full of anguish. [38] Then says Jesus to them, Exceedingly sorrowful is my soul, even unto death; remain here, and watch with me. [39] And having gone forward a little, he fell on his face, praying, and saying, O my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou *wilt*. [40] And he comes to the disciples and finds them sleeping, and says to Peter, Lo! ye were not able to watch one hour with me. [41] Watch and pray, that ye may not enter into temptation; the spirit indeed is prompt, but the flesh is weak. [42] Again, a second time, going away, he prayed, saying, My Father, if this cannot pass away except I drink it, let thy will be done. [43] And coming, he finds them again sleeping, for their eyes had become heavy. [44] And leaving them, going away again, he prayed a third *time*, saying the very same words. [45] Then comes he to the disciples, and says to them, Are ye sleeping *the* remaining *time*, and taking

rest? Behold, the hour has drawn nigh, and the Son of man is being delivered up into the hands of sinners. [46]Arise, let us go, behold, he that delivers me up has drawn nigh.

[47] And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd, with swords and clubs, from the chief priests and elders of the people. [48] And he that delivered him up, gave them a sign, saying, Whoever I may kiss, he it is, apprehend him. [49] And immediately coming up to Jesus, he said, Joy to thee Rabbi, and caressingly kissed him. [50] And Jesus said to him, Companion, wherefore art thou come? Then coming forward, they laid hands on Jesus, and secured him. [51] And, behold, one of those with Jesus, stretching forth his hand, drew his sword, and striking the bondsman of the chief priest, cut off his ear. [52] Then Jesus says to him, Return thy sword to its place; for all who take a sword, shall perish by a sword. [53] Or thinkest thou that I am not able to call upon my Father, and he will cause to stand by me, even now, more than twelve legions of angels? [54] How then would the scriptures be fulfilled that thus it must be? [55] In that hour Jesus said to the crowds; Are ye come out as against a robber, with swords and clubs, to apprehend me? I sat daily in the temple teaching, and ye did not seize me. [56] But all this is done that the scriptures of the prophets may be fulfilled.

Then all the disciples, forsaking him, fled. [57] And they who secured Jesus led *him* away to the palace of Caiaphas, the high priest, where the scribes and the elders were convened. [58] And Peter was following him afar off, even unto the court of the high priest, and entering in, was sitting with the officers to see the end. [59] And the chief priests, and all the sanhedrim, were seeking false testimony against Jesus, to put him to death. [60] And found none, even though many false witnesses came forward. At last came two, [61] And said, This *man* said, I am able to destroy the temple of God, and in three days to build it. [62] And the chief priest arising, said to him, Answerest thou nothing? What do these testify against thee? [63] But Jesus was silent. And answering, the high priest said to him, I adjure thee, by the living God, that thou tell us if thou art the Christ, the Son of God? [64] Jesus says to him, Thou hast said. Moreover, I say to you, hereafter ye will see the Son of man sitting on the right hand of power, and coming on the clouds of heaven. [65] Then the high priest rent his clothes, saying, He ha blasphemed. What need have we of any more witness

behold, now we heard his blasphemy. [66] What think ye? And they answering said, He is obnoxious to death. [67] Then they spat in his face, and boxed him, and others smote *him* with their open hands, [68] Saying, Prophesy to us, O Christ, who is he that struck thee?

[69] But Peter sat without in the court, and there came to *him* a maid servant, saying, Thou too wast with Jesus of Galilee. [70] But he denied before all, saying, I know not what thou sayest. [71] And when he had gone out into the vestibule, another saw him, and says to those there, And this *man* also was with Jesus of Nazareth. [72] And again he denied, with an oath, saying, I know not the man. [73] And after a little, those standing by said to Peter, Truly thou too art *one* of them, for even thy speech makes thee manifest. [74] Then began he to anathematize, and to swear, I know not the man, and immediately a cock crew. [75] And Peter remembered the words of Jesus, who had said, Before the cock crow, thou shalt deny me thrice; and going forth without, he wept bitterly.

## XXVII.

AND when it was morning, all the chief priests and elders of the people, took counsel against Jesus, so as to put him to death. [2] And having bound him, they led *him* away, and delivered him up to Pontius Pilate, the governor.

[3] Then Judas, who delivered him up, seeing that he had been condemned, having regretted, returned the thirty silverlings to the chief priests and elders, [4] Saying, I have sinned in delivering up innocent blood: but they said, What *is that* to us? See thou *to that*. [5] And having cast down the silverlings into the temple, he withdrew, and went away and strangled himself. [6] And the chief priests took the silverlings, and said, It is not lawful to cast these into the treasury (*a*), since it is the price of blood. [7] And taking counsel, they bought with them the field of the potter, for the burial of strangers. [8] Wherefore that field has been called, Blood-field, unto this day. [9] (Then was fulfilled what was spoken through the prophet Jeremiah (*b*), saying, "And they took the thirty silverlings, the price of him that was valued, whom they of the sons of Israel valued, [10] And gave them for the potter's field, according as the Lord directed me.")

(*a*) *Korbanan* occurs only here, and in Mark vii. 11. (*b*) Some copies, in text or margin, read "Zechariah." See Book of, chap. xi. 12, 13.

11 And Jesus stood before the governor ; and the governor questioned him, saying, Art thou the King of the Jews? And Jesus said to him, Thou sayest *truly*. 12 And when he was accused of the chief priest and elders, he did not answer. 13 Then Pilate says to him, Hearest thou not how many things they witness against thee? 14 And he answered him not, so much as even one word, so that the governor wondered exceedingly.

15 But at the feast time, the governor was accustomed to release one prisoner to the crowd, whom they wished. 16 And he had then a notorious prisoner, named Barabbas. 17 They, therefore, having come together, Pilate said to them, Whom will ye that I release to you, Barabbas, or Jesus who is called Christ? 18 For he knew that through malice they had delivered him up. 19 And as he was sitting on the judgment-seat, his wife sent to him, saying, Have nothing to do with that righteous man ; for I have suffered to-day many things in a dream because of him. 20 But the chief priests and elders persuaded the crowds that they should ask for Barabbas, and destroy Jesus. 21 And the governor answering, said to them, Which of the two will ye that I release unto you? And they said, Barabbas. 22 Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say, Let him be crucified. 23 And the governor said, Why, what evil has he done? But they cried more vehemently, saying, Let him be crucified. 24 And Pilate, seeing that it availed nothing, but *that* rather a tumult was arising, having taken water, washed *his* hands before the crowd, saying, I am innocent of the blood of this just person ; see ye *to it*. 25 And all the people answering, said, His blood *be* on us, and upon our children. 26 Then he released to them Barabbas, but having scourged Jesus, he delivered *him* that he might be crucified.

27 Then the soldiers of the governor, having taken Jesus with them into the Prætorium, gathered against him the whole troop. 28 And having unclothed him, they put around him a scarlet robe. 29 And having plaited a crown out of acanthus, put *it* upon his head, and a reed in his right hand ; and kneeling before him, they mocked him, saying, Hail! the King of the Jews. 30 And having spit upon him, they took the reed, and beat him on his head. 31 And when they had mocked him, they took off from him the robe, and put on him his own clothes, and led him away to crucify.

32 And going forth, they found a man of Cyrene, Simon

by name; him they impressed, that he should bear his cross. [33] And having come to a place called Golgotha, which is, Place of a Skull, [34] They gave him to drink wine mingled with gall, and having tasted he would not drink. [35] And having crucified him, they parted among themselves his garments, casting a lot (*a*). [36] And, sitting down, they kept guard on him there. [37] And they put up over his head his accusation, written, THIS IS JESUS THE KING OF THE JEWS. [38] Then were crucified with him two robbers, one on the right hand, and the other on the left. [39] But those passing by were blaspheming him, shaking their heads, [40] And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou art a Son of God, descend from the cross! [41] And in like manner the chief priests, also mocking him, with the scribes and elders, said, [42] He saved others; himself he cannot save. He is king of Israel! let him descend from the cross, and we will believe in him. [43] He trusted upon God; let him save him now, if he delight in him; for he said, I am God's Son. [44] And with this the robbers, who were crucified with him, reproached him.

[45] And from the sixth hour, there was darkness over all the land until the ninth hour. [46] But about the ninth hour, Jesus cried mightily, with a loud voice, Eli, Eli, lama sabacthani, that is, My God, my God, why didst thou leave me behind? [47] And some of those standing there, when they heard, said, He calls for Elijah. [48] And immediately, one from among them, running and getting a sponge, having filled *it* with vinegar, and fastened *it* on a reed, gave him to drink. [49] But the rest said, Stay: Let us see if Elijah comes to save him (*b*). But another having taken a spear, pierced his side, and there came forth water and blood. [50] And Jesus, again crying out with a loud voice, dismissed *his* Spirit.

[51] And, behold, the veil of the temple was rent in two from top to bottom; and the land was shaken, and the rocks were rent. [52] And the tombs were opened, and many bodies of the saints, who had fallen asleep, arose. [53] And they, coming forth out of the tombs, after his arising, entered into the holy city, and appeared to many. [54] But the centurion, and those with him, that kept guard over Jesus,

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(*a*) T.R., "That it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture they cast lots.'" An interpolation. See John xix. 24. (*b*) T.R. omits the rest of this verse.

seeing the earthquake, and the things that transpired, were violently affrighted, saying, Of a truth this was a Son of God. [55] And there were many women beholding from afar off, who had followed Jesus from Galilee, ministering to him, [56] Of whom was Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

[57] Now when evening was come, there came a rich man of Arimathea, named Joseph, who also himself was discipled to Jesus, [58] He going to Pilate, requested the body of Jesus: then Pilate commanded it to be given up. [59] And Joseph took the body, and wrapped it in a clean cloth of fine linen, [60] And deposited it in his own new tomb, which he had hewn out in the rock; and, having rolled a great stone to the door of the tomb, he departed. [61] Now there were there, Mary the Magdalene, and the other Mary, sitting over against the tomb.

[62] And on the morrow which is after the preparation, were gathered together the chief priests and the Pharisees to Pilate, [63] Saying, Sir, we remember that that impostor said, while alive, After three days I will arise, [64] Command, therefore, that the tomb be made secure until the third day, lest his disciples coming, should steal him away, and say to the people, He arose from the dead, and the last deception shall be worse than the first. [65] Pilate said to them, Ye have a guard: go, make secure as ye know how. [66] And they went and secured the tomb, sealing the stone, and posting the guard.

## XXVIII.

AND late on Sabbath, at the dawn toward the next *day* after Sabbath, came Mary the Magdalene, and the other Mary, to see the tomb. [2] And, behold, there had been a great perturbation (*a*), for an angel of the Lord having descended from heaven, came and rolled away the stone, and sat upon it. [3] And his appearance was as lightning, and his clothing white as snow. [4] And from fear of him the guards trembled, and became as dead. [5] And the angel answering, said to the women, Fear not ye, for I know that ye seek Jesus, the crucified. [6] He is not here; for he arose as he said, come! see the place where he lay; [7] And go quickly, say to his disciples that he arose from the dead, and behold! he goes before you into Galilee; there ye shall see him. Lo! I have told you. [8] And departing quickly from the tomb,

(*a*) *Seismos.* Motion, shaking or concussion, commotion or agitation.

with fear and great joy, they ran to bring tidings to his disciples. [9] (*a*) And, behold! Jesus met them, saying, Joy to you! And they coming up, took him by the feet, and worshipped him. [10] Then Jesus says to them, Fear not; go, bear tidings to my brethren, that they may depart into Galilee; there they shall see me.

[11] Now as they went, behold, some of the guard went into the city, and reported to the chief priests all that had taken place. [12] And, being convened with the elders, and taking counsel, they gave sufficient silverlings to the soldiers, [13] Saying, Say that his disciples, coming by night, stole him while we were sleeping. [14] And if this should be heard before the governor, we will persuade him, and bear you harmless. [15] And they took the silverlings, and did as they had been taught. And this report is current among the Jews until this day.

[16] But the eleven disciples went into Galilee, into the mountain, which Jesus had appointed them. [17] And seeing him, they worshipped him, but some hesitated. [18] And Jesus coming near, spoke to them, saying, All authority (*b*) is given to me in heaven, and upon the earth. [19] Go ye (*c*) and disciple all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; [20] Teaching them to observe all things which I commanded you. And behold, I am with you all the days, until the completion of the age. Amen.

## THE GLAD TIDINGS ACCORDING TO MARK.

[1] THE beginning of the glad tidings of Jesus Christ, [2] As it has been written in Isaiah the prophet, "Behold, I send my messenger before thy face, who shall prepare thy way. [3] A voice of one crying aloud in the desert, Prepare ye *the* way of the Lord, make straight his paths." [4] John the Immerser was in the desert, proclaiming an immersion of a change of mind into remission of sins. [5] And there went out to him all the region of Judea, and they of Jerusalem, and were all immersed by him in the river of Jordan, confessing their sins. [6] John was clothed with camel's hair, and

(*a*) T. R., "And as they went to tell his disciples." (*b*) Or, power or dominion (*c*) This is by teaching, hence A. V.

a girdle of skin about his loins, and ate locusts and honey of the field. 7 And he proclaimed, saying, There comes after me he that is mightier than I, the latchet of whose sandals I am not competent to stoop down and loose. 8 I indeed, immersed you in water, but he will immerse you in the Holy Spirit.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan. 10 And immediately, ascending out of the water, he saw the heavens cleft asunder, and the Spirit, as a dove, descending upon him. 11 And a voice came out of the heavens, Thou art my beloved Son; in thee I have delighted. 12 And immediately the Spirit sends him forth into the desert. 13 And he was in the desert forty days tempted by Satan, and was with the wild beasts, and the angels ministered to him.

14 But after John was delivered up, Jesus came into Galilee, preaching the glad tidings of God, 15 Saying, The time is fulfilled, and the reign of God has come near; change your mind, and believe in the glad tidings. 16 And as he passed along by the lake of Galilee, he saw Simon, and Andrew the brother of Simon, casting a drag-net into the lake, for they were fishers. 17 And Jesus said to them, Come after me, and I will make you to become fishers of men. 18 And immediately, leaving the nets, they followed him. 19 And going on a little, he saw James the *son* of Zebedee, and John his brother, and they were in the boat, perfecting their nets. 20 And immediately he called them, and having left their father Zebedee in the boat, with the hired servants, they went away after him.

21 And they go on to Capernaum, and straightway on the sabbaths he entered into their synagogues, and taught. 22 And they were struck with admiration at his teaching; for he taught them as having authority, and not as the scribes. 23 And there was in their synagogue a man with an unclean spirit, and he cried out, 24 Saying, What hast thou to do with us, Jesus, Nazarene? Didst thou come to destroy us? We know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, *saying*, Hold thy peace, and come out of him. 26 And the unclean Spirit having torn him, and cried with a great voice, came out of him. 27 And they were all amazed; so that they questioned among themselves, saying, What is this? what new doctrine? for with authority he commands the unclean spirits, and they obey him. 28 And his fame, straightway, spread abroad into all the circumjacent

region of Galilee, [29] And immediately, going out of the synagogue, they went into the house of Simon and Andrew, with James and John. [30] And the mother-in-law of Simon was prostrate with fever, and immediately they tell him concerning her. [31] And having come, he raised her up, taking hold of her hand, and instantly the fever left her, and she served them. [32] But evening being come, when the sun set, they brought to him all the diseased, and those possessed by demons, [33] And the whole city was gathered together at the door, [34] And he healed many suffering from various diseases, and expelled many demons, and did not suffer the demons to speak, because they knew him.

[35] And in the morning, rising long before day, he went out and departed to a solitary place, and there prayed. [36] And Simon, and those with him, sought after him, [37] And they found him, and say to him, that all seek thee. [38] And he says to them, Let us go elsewhere into the next village-cities, that I may preach there also, for, for this purpose came I forth. [39] And he was preaching in their synagogues, in all Galilee, and casting out the demons. [40] And there comes to him a leper, beseeching him, and falling on his knees to him, and saying to him, If thou wilt thou art able to cleanse me. [41] And Jesus, moved with compassion, stretched forth the hand, touched him, and says to him, I will, be thou cleansed. [42] And immediately the leprosy departed from him, and he was cleansed. [43] And having strictly charged him, he straightway sent him away, [44] And says to him, See thou say nothing to any man; but go, show thyself to the priest, and bring for thy cleansing what Moses directed, as a testimony to them. [45] But he having gone forth, began to publish much, and to spread abroad the report, so that Jesus could no more openly enter into a city, but was without in desert places; and they were coming to him from every quarter.

## II.

AND again he entered into Capernaum after *several* days, and it was reported that he was in a house. [2] And many were gathered together, so that there was no more room, not even about the door, and he spoke to them the word. [3] And they came to him bringing a paralytic, borne by four. [4] And being unable to approach him for the crowd, they uncovered the roof where he was, and having laid *it* open, let down the couch on which the paralytic was lying. [5] And Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven.

6 But certain scribes who were present, sitting and reasoning
thus in their hearts: 7 Why does this *man* thus speak? He
blasphemes. Who can forgive sins, except God only? 8 And
immediately, Jesus perceiving well in his spirit that they
reasoned thus within themselves, says to them, Why reason
ye these things in your hearts? 9 Which is easier to say to
the paralytic, *Thy* sins are forgiven thee? or to say, Arise,
take up thy couch, and walk? 10 But that ye may know
that the Son of man has authority upon the earth to forgive
sins, (he says to the paralytic,) 11 I say to thee, Arise, take
up thy couch, and go into thy house. 12 And he rose up im-
mediately, and having taken up the couch, went out before
all, so that all were amazed, and glorified God, saying, We
never saw anything like this.

13 And he went out again by the lake, and all the crowd
repaired to him, and he taught them. 14 And passing along,
he saw Levi, the *son* of Alphæus, presiding over the custom-
house; and he says to him, Follow me: and he rose up and
followed him. 15 And it came to pass, as he reclined in his
house, that many tax-collectors and sinners reclined *at table*
with Jesus and his disciples; for there were many, and they
followed him. 16 And the scribes of the Pharisees, having
seen him eating with sinners and the tax-collectors, said to
his disciples, Why *is it* that he is eating and drinking with
sinners and tax-collectors? 17 And Jesus, having heard, says
to them: They that are healthy have no need of a physician,
but they who are diseased: I came not to call the righteous,
but sinners.

18 And the disciples of John and the Pharisees were fast-
ing; and came to him and said to him, Wherefore do the
disciples of John and the disciples of the Pharisees fast; but
thy disciples fast not? 19 And Jesus said to them, Can the
sons of the bridechamber fast while the bridegroom is with
them? As long as they have the bridegroom with them
they cannot fast; 20 But days will come when the bridegroom
shall have been taken away from them; then shall they fast
in that day. 21 No one sews a patch of unfulled cloth on an
old garment, otherwise the new which fills it up takes from
the old *cloth*, and a worse rent is made. 22 And no one puts
new wine into old leathern bottles, otherwise the wine will
burst the bottles, and the wine is poured out, and the bot-
tles are marred; but new wine is put into new bottles.

23 And it came to pass as he went, on the sabbaths, through
the cornfields, his disciples began to make a way, plucking

the ears. [24] And the Pharisees said to him, Behold, why do they on the sabbaths that which is not lawful? [25] And he said to them, Have ye never read what David did, when he was in need and hungry, himself and those with him? [26] How he went into the house of God, in the high priesthood of Abiather, and did eat the loaves of presentation, which is not lawful, except for the priests, and gave also to those that were with him? [27] And he said to them, The sabbath was made on account of the man, and not the man on account of the sabbath. [28] So that the Son of man is lord even of the sabbath.

III.

AND he entered again into the synagogue; and there was a man there who had a withered hand. [2] And they watched him, whether he would heal him on the sabbaths, that they might accuse him. [3] And he says to the man having the hand withered, Rise up into the midst. [4] And he says to them, Is it lawful on the sabbaths to do good or to do evil; to save life or to kill? but they were silent. [5] And having looked round upon them with anger, distressed at the hardening of their heart, he says to the man, Stretch forth thy hand; and he stretched it forth, and his hand was restored. [6] And the Pharisees going out immediately, with the Herodians, took counsel against him, how they might destroy him.

[7] And Jesus withdrew with his disciples to the lake, and a great multitude from Galilee, and from Judea, followed him, [8] And from Jerusalem, and from Idumea, and beyond the Jordan, and they about Tyre and Sidon, a great multitude, hearing what great things he did, came to him. [9] And he spake to his disciples in order that a small boat should wait upon him, on account of the crowd, that they might not press upon him, [10] For he healed many, so that they beset him, that they might lay their hands on him, as many as had disorders. [11] And the unclean spirits, when they beheld him, fell down before him, and cried, saying, Thou art the Son of God. [12] And he strictly charged them, that they might not make him known.

[13] And he ascended into the mountain, and called to him whom he would, and they went to him. [14] And he constituted twelve, that they should be with him, and that he might send them forth to preach, [15] And to have authority to expel the demons. [16] And to Simon he gave the name of Peter, [17] And James the *son* of Zebedee, and John the brother of

James, and these he named Boanerges, that is, the sons of thunder; [18]And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon, of Cana, [19] And Judas Iscariot, who also delivered him up; and they came into a house.

[20] And again a crowd comes together, so that they cannot even eat bread. [21] And hearing *of it*, his relatives went out to lay hold of him, for they said, He is deranged. [22] And the scribes who had come down from Jerusalem, said, He has Beelzeboul; and in the ruler of the demons he expels the demons. [23] And having called them up, he said to them in parables: How can Satan expel Satan? [24] And if a kingdom has become divided against itself, that kingdom cannot be made to stand; [25]And if a house has become divided against itself, that house cannot be made to stand; [26] And if Satan rise up against himself, and is divided, he cannot stand, but has an end. [27] But no one can enter a strong man's house and plunder his goods, except he first bind the strong man, and then he will plunder his house. [28] Assuredly I say to you, that all their sins shall be forgiven to the sons of men, and the blasphemies wherewith they shall blaspheme; [29] But whoever may blaspheme against the Holy Spirit has no forgiveness for ever, but is guilty of everlasting sin. [30] Because they said, He has an unclean spirit.

[31] Then come his mother and his brethren; and standing without, sent to him, calling him. [32] And a crowd was sitting around him, and they said, Behold, thy mother and thy brethren, and thy sisters, without, seek thee. [33] And he answered them, saying, Who is my mother, or my brethren? [34] And having looked round in a circle on those sitting around him, he said, Behold, my mother, and my brethren! [35] Whoever may do the will of God, is my brother, and sister, and mother.

## IV.

AND again he began to teach by the lake; and a great crowd was gathered together to him, so that, going into a boat, he sat on the lake, and all the crowd was close to the lake on the land. [2] And he taught them many things in parables, and said to them in his teaching; [3] Hear ye: Behold! the sower went forth to sow. [4] And it came to pass in the sowing, some *seed* fell by the wayside, and the birds came and devoured it; [5] And some fell on the rocky ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth, [6] But the sun having risen,

it was burnt up, and through its not having any root,it withered. [7] And some fell into the thorns, and the thorns grew up and choked it, and it yielded no fruit. [8] And some fell into the good ground, and was yielding fruit, growing up and increasing, and it bare into thirty, and into sixty, and into a hundredfold. [9] And he said, He that has ears to hear, let him hear.

[10] And when he was in private, those about him, with the twelve, questioned him of the parables. [11] And he said to them, To you is given the mystery of the reign of God, but to those without, all things are done in parables. [12] That seeing, they may see, and not perceive ; and hearing, they may hear, and not understand ; lest at any time they should return, and it should be forgiven them. [13] And he says to them, Do ye not know this parable ? and how will ye know all the parables ? [14] The sower sows the word. [15] And these are they by the wayside, where the word is sown, and when they hear, immediately Satan comes, and takes away the word that was sown in them. [16] And these are they likewise that are sown on rocky places, who when they shall hear the word, immediately receive it with joy. [17] And have not root in themselves, but are temporary, then affliction or persecution arising through the word, they are presently scandalized. [18] And others are they that are sown in the thorns, these are they that have heard the word, [19] And the cares of the age, and the deceitfulness of riches, and the inordinate desires of other things entering in, choke the word, and it becomes unfruitful. [20] And these are they that are sown on the good ground, who hear the word, and receive *it*, and bear fruit, by thirty, and by sixty, and by a hundredfold

[21] And he said to them, Does the lamp come that it may be put underthe measure, or under the couch ? and not to be set on the lamp stand ? [22] For there is nothing hid, except that it should be manifested, neither was anything kept secret but that it should come to light. [23] If any one has ears to hear, let him hear.

[24] And he said to them, Take heed what ye hear, with what measure ye mete, it shall be measured to you, and more shall be given unto you. [25] For whoever has *improved* to him shall be given; and he that has not *improved*, even what he has shall be taken from him. [26] And he said, This is the reign of God, as if a man should cast the seed upon the ground, [27] And should sleep, and rise up, night and day, and the seed germinates and grows up, he knows not how.

28 The ground bears fruit of itself, first the blade, then the ear, then there is full wheat in the ear. 29 But when the fruit is produced, immediately he sends out the sickle, for the harvest has come.

30 And he said, How must we liken the reign of God? or in what parable must we compare it? 31 As a grain of mustard; which, when it is sown upon the ground, is less than all seeds which are upon the ground. 32 And when it is sown it grows up, and becomes greater than all herbs, and produces great branches, so that the birds of the heaven can lodge under its shadow. 33 And with many such parables, he spoke to them the word, as they were able to hear *it*, 34 But without a parable he was not speaking to them, and in private he explained all things to his disciples.

35 And he says to them on that day, when evening was come, Let us pass over to the other side: 36 And dismissing the crowd, they take him as he was in the boat, and there were also other boats with him. 37 And there arose a great storm of wind, and the waves were beating into the boat, so that the boat was already filling. 38 And he was in the stern, on the cushion, sleeping. And they awake him, and say to him, Teacher, dost thou not care that we perish? 39 And having waked up, he restrained the wind, and said to the lake, Be silent. Be muzzled, and the wind lulled, and there was a great calm. 40 And he said to them, Why are ye so fearful? How is it ye have not faith? 41 And they feared a great fear, and said one to another, Who then is this, that even the wind and the sea obey him?

## V.

AND they came to the other side of the lake, into the country of the Gergesenes. 2 And when he had come out of the boat, immediately there met him out of the tombs a man with an unclean spirit, 3 Who had a habitation in the tombs, and no one was able to bind him with chains any longer. 4 Because he had often been bound with fetters and chains; and the chains had been torn asunder by him, and the fetters broken in pieces, and no one was able to tame him. 5 And always, night and day, in the tombs, and in the mountains, he was crying, and cutting himself with stones. 6 But seeing Jesus from afar, he ran and did him homage, 7 And having cried with a loud voice, he said, What have I to do with thee, Jesus, Son of God the Most High? I adjure thee by God, do not torment me. 8 For he was saying to him, Come forth, unclean spirit, out of the man. 9 And he

asked him, What *is* thy name? And he says, Legion *is* my name; because we are many. [10] And he besought him much that he would not send them away out of the country. [11] And there was there, near the mountain, a great herd of hogs feeding, [12] And they besought him, saying, Send us into the hogs, that we may enter into them. [13] And Jesus immediately permitted them. And the unclean spirits, going out, entered into the hogs, and the herd rushed down the precipice into the lake (now they were about two thousand); and were suffocated in the lake. [14] And those that were feeding them fled, and reported in the city, and in the country. And they came out to see what it was that had taken place. [15] And they come to Jesus, and see him that was possessed of demons, who had the Legion, sitting, and clothed, and sound-minded; and they were afraid. [16] And those having seen, related to them how it had happened to the demonized, and concerning the hogs. [17] And they began to entreat him to leave their territories. [18] And as he went on board the boat, he that had been demonized was calling on him that he might be with him. [19] But he suffered him not, but says to him, Depart into thy house, to thy own people, and tell them what the Lord has done for thee, and has had compassion on thee. [20] And he went away and began to proclaim in the Decapolis what Jesus had done for him: and all wondered.

[21] And Jesus having passed over again in the boat to the other side, a great crowd gathered, and he was near the lake. [22] And there comes one of the chiefs of the synagogue, named Jairus, and seeing him, he fell at his feet, [23] And besought him much, saying, My little daughter is at the last extremity, come and lay thine hands upon her, that she may be saved, and may live. [24] And he went with him; and a large crowd followed him, and thronged him. [25] And a certain woman, having a hemorrhage twelve years, [26] And had suffered many things under many physicians, and spent all that she had, and was not at all benefited, but rather grew worse, [27] Having heard concerning Jesus, came in the crowd behind, and touched his garment, [28] For she said, If I may but touch his garments, I shall be saved. [29] And immediately her hemorrhage was dried up, and she knew in her body that she was healed of the scourge. [30] And immediately Jesus, knowing in himself that power had gone out of him, turning round in the crowd, said, Who has touched my clothes? [31] And his disciples said to him, Thou seest the

crowd thronging thee, and sayest thou, Who touched me? [32] And he looked around to see her who had done this. [33] But the woman, fearing and trembling, knowing what had taken place to her, came and fell down before him, and told him all the truth. [34] And he said to her, Daughter, thy faith has saved thee. Go in peace, and be well of thy scourge.

[35] While he was yet speaking, there came from the chief of the synagogue's, saying, that Thy daughter has died, why dost thou still harrass the Teacher? [36] As soon as Jesus overheard the word being spoken, he says to the chief of the synagogue, Fear not, only believe. [37] And he suffered no one to follow with him, except Peter, and James, and John the brother of James, [38] And they come to the house of the chief of the synagogue, and see a tumult, both many weeping and wailing. [39] And entering in he says to them, Why make ye a tumnlt and weep? the child is not dead, but is sleeping. [40] And they ridiculed him. But he, putting all out, takes the father of the child, and the mother, and those with him, and goes in where the child was. [41] And, having taken the hand of the child, he says to her, Talitha cumi, which signifies, Damsel, I say to thee, arise. [42] And immediately the damsel arose, and walked; for she was twelve years *old;* and they were confounded with astonishment. [43] And he enjoined them much that no one should know this, and he said that something should be given her to eat.

## VI.

AND he went out thence, and came to his own country, and his disciples follow him. [2] And when sabbath was come he began to teach in the synagogue; and the multitude hearing, were struck with admiration, saying, Whence has this *man* these things? and what is the wisdom that is given to him, and such mighty works are done by his hands? [3] Is not this the carpenter, the son of Mary, and the brother of James, and Joseph, and Judas, and Simon? and are not his sisters here with us? And they were scandalized in him. [4] But Jesus said to them, A prophet is not without honor, except in his own country, and among his own relatives, and in his own house. [5] And he was unable to do any mighty work there, except that on a few infirm people he laid his hands, and healed *them.* [6] And he marvelled because of their unbelief.

And he went through the villages, in a circuit, teaching. [7] And called *to him* the twelve, and began to send them forth two *and* two, and gave them authority over unclean

spirits. [8] And he commanded them that they should take nothing for *the* way except a staff only; no bread, no bag, no money in the girdle. [9] But *be* shod with sandals, and not to put on two coats. [10] And he said to them, Whenever ye may enter into a house, there abide till ye depart thence, [11] And whatever place shall not receive you, nor hear you, on your departing thence, shake off the dust, under your feet, for a testimony to them (*a*). [12] And they went out and preached that *men* should change their minds. [13] And expelled many demons, and anointed with oil many infirm, and healed *them*.

[14] And Herod the King heard his fame, (for his name had become famous) and said that John the Immerser is risen from among the dead, and through this, mighty works energize in him. [15] But others said, That he is Elijah: and others said, That he is a prophet, like one of the *old* prophets. [16] But Herod, when he heard, said, John, whom I beheaded, he it is. He is risen from among the dead. [17] For Herod himself, had sent and seized John, and bound him in prison, for the sake of Herodias, the wife of Philip his brother, for he had married her. [18] For John had said to Herod, It is not lawful for thee to have the wife of thy brother. [19] But Herodias kept it against him, and wished to kill him, and could not. [20] For Herod feared John, knowing that he was a just and holy man, and kept him safe, and having heard him, he doubted many things, and heard him gladly. [21] And a day of leisure being come, when Herod, on his birthday, made a supper to his nobles, and to the chiefs of thousands, and to the first men of Galilee. [22] And the daughter of Herodias herself came in, and danced, and pleased Herod, and those reclining with him. The king said to the damsel, Ask whatever thou wilt and I will give to thee. [23] And he swore to her, Whatever thou shalt ask me, I will give thee, to the half of my kingdom. [24] And she having gone out, said to her mother, What shall I ask? and she said, The head of John the Immerser. [25] And having come in immediately with haste to the king, she asked, saying, I will that thou mayest give me presently on a large dish, the head of John the Immerser. [26] And the king, while very sorry, *yet* through the oaths, and of those reclining

(*a*) The rest omitted in the oldest copies. They belong to Matt. x. 15: "Verily I say to you, it shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city."

with him, would not break his word with her. [27] And immediately the king, having sent one of his body-guard, commanded his head to be brought. [28] And he went and beheaded him in the prison, and brought his head on a large dish, and gave it to the damsel; and the damsel gave it to her mother. [29] And his disciples having heard, came and took up his corpse, and laid it in a tomb.

[30] And the apostles congregated to Jesus, and reported to him all things, both what they did, and what they taught. [31] And he says to them, Come ye yourselves apart into a desert place, and rest a little; for those coming and those going were many, and they had not leisure even to eat. [32] And they went away into a desert place by the boat, to be by themselves, [33] And many saw them departing, and knew them and ran by land, out of all the cities, and went before them. [34] And when he came out he saw a great crowd, and had compassion on them, because they were as sheep not having a shepherd. And he began to teach them many things. [35] And now the hour being far advanced, his disciples coming to him, say that this is a desert place, and now the hour is late. [36] Dismiss them that they may go to the farms, and villages around, and buy themselves bread; for they have nothing to eat. [37] But he answering, said to them, Give ye to them to eat. And they say to him, Must we go and buy bread for two hundred denarii, and give them to eat? [38] And he says to them, How many loaves have ye? Go, see. And when they knew, they say, Five and two fishes. [39] And he directed them to make all recline, company by company, upon the green grass; [40] And they reclined in squares, by hundreds, and by fifties. [41] And taking the five loaves, and the two fishes, he looked up to heaven, and blessed *God*, and brake the loaves, and gave to the disciples to set before them; and the two fishes he divided among all. [42] And they all ate, and were satisfied. [43] And they took up of the broken pieces, and of the fishes, twelve store-baskets full. [44] And those that ate of the loaves were five thousand men. [45] And straightway he obliged his disciples to go on board the boat, and to go before to the other side, to Bethsaida, while he dismissed the crowd. [46] And having taken leave of them, he retired into the mountain to pray. [47] And when evening was come, the boat was in the midst of the lake, and he alone upon the land. [48] And he saw them harassed in the rowing, for the wind was against them. And about the fourth watch of

the night, he comes to them walking upon the lake, and would have passed by them. [49] But they, seeing him walking upon the lake, thought it was a phantom, and cried out. [50] For they all saw him, and were troubled. And immediately he spoke with them, and said to them, Confide : It is I, be not afraid. [51] And having ascended to them, into the boat, the wind lulled. And they were exceedingly beyond measure astonished in themselves. [52] For they understood not concerning the loaves, for their heart was stupified.

[53] And having passed over, they came to the land of Gennesaret, and anchored there. [54] And on their coming out of the boat, immediately they recognized him. [55] And ran through all the place, and began to carry about on their couches those that were diseased, where they heard he was. [56] And wherever he was going to villages, or cities or farms, they laid the sick people in the market places, and besought him that they might touch if it were only the fringe of his garment; and as many as touched him were healed.

## VII.

AND there assembled together unto him the Pharisees, and some of the scribes, coming from Jerusalem. [2] And seeing some of his disciples eating bread with defiled, that is, unwashed hands. [3] For the Pharisees and all the Jews, if they wash not *their* hands diligently, eat not ; holding the tradition of the elders. [4] And *when they come* from market, except they immerse, do not eat; and there are many other things which they received to hold, *as* immersions of cups, and pots, and brazen vessels. [5] Afterwards both the Pharisees and scribes question him : Why do thy disciples not walk according to the tradition of the elders, but eat the bread with unwashed hands? [6] But he said to them, Well did Isaiah prophesy concerning you, hypocrites; as it is written, " This people honor me with *their* lips, but their heart is far from me. [7] But in vain they worship me, teaching *as* doctrines the commands of men."(*a*) [8] For leaving the commands of God, ye hold the traditions of men. [9] And he said to them, Properly ye abrogate the command of God, that you may establish your own tradition ! [10] For Moses said, " Honor thy father and thy mother, and he who speaks evil of father or mother, let him end by death." [11] But ye say, if a man say to his father or his mother, That wherein thou mightest have

(*a*) T.R. "As the immersion of pots and cups ; and many other such like things ye do."

been benefited by me is Corban, that is to say, a gift; [12]And suffer him no longer to do anything for his father or his mother, [13] Annulling the word of God by your tradition, which ye handed down, and many such like things ye do.

[14] And having called up again the crowd, he said to them, Hearken to me all, and understand. [15] There is nothing from without a man, that entering into him, can defile him; but the things which come out of him, these are they that defile the man.

[16 17] And when he entered into a house from the crowd, his disciples asked him concerning the parable. [18] And he says to them, Are ye also thus unintelligent? Do ye not perceive that whatever from without enters into the man cannot defile him: [19] That it enters not into his heart, but into the belly, and goes out into the sewer, purging all the meats. [20] And he said, That which comes out of the man, that defiles the man. [21] For from within, out of the heart of men, proceed vicious reasonings, fornications, thefts, murders, [22] Adulteries, covetousnesses, wickednesses, deceit, insolence, a wicked eye, blasphemy, naughtiness, foolishness. [23] All these wicked things come from within, and they defile the man.

[24] And he rose up and departed thence into the borders of Tyre and Sidon; and entering into the house, he wished none to know, and he could not be concealed. [25] But immediately a woman, hearing concerning him, whose little daughter had an unclean spirit, came and fell at his feet. [26] (But the woman was a Greek, a Syrophenician by race,) and she entreated him that he would expel the demon from her daughter. [27] And Jesus said unto her, Suffer the children to be first filled: for it is not good to take the children's bread and cast *it* to the little dogs. [28] But she answered and said to him, Yes, Lord, for even the little dogs also under the table eat of the children's crumbs. [29] And he said to her, Through this word, Go; the demon is expelled from thy daughter. [30] And departing to her house, she found the demon expelled, and the daughter laid on the couch.

[31] And again having departed from the borders of Tyre and through Sidon, he came to the lake of Galilee, through the midst of the country of Decapolis. [32] And they bring to him one that was deaf, and a stammerer, and they beseech him that he might lay his hand on him. [33] And having taken him aside privately, away from the crowd, he put his fingers into his ears, and spitting, touched his tongue, (*a*) [34] And look-

(*a*) Expressive acts, &c., indicative of his afflictions.

ing up, he sighed, and says to him, Ephphatha, that is, Be opened; [35] And immediately his ears were opened, and the string of his tongue was loosed, and he spoke distinctly. [36] And he interdicted them that they should tell no one; but the more he interdicted them, so much the more abundantly they proclaimed *it*. [37] And were astonished beyond measure, saying, He has done all things well. He makes both the deaf to hear, and the dumb to speak!

VIII.

IN those days, the crowd being again great, and having nothing to eat, he called the disciples, and says to them, [2] I have compassion upon the crowd, because they have continued with me three days, and have nothing to eat; [3] And if I dismiss them fasting to their own houses, they will faint in the way; for some of them are come from afar. [4] And his disciples answered him, Whence shall any one be able to satisfy these with bread here in the desert? [5] And he asked them, How many loaves have ye? And they said, Seven. [6] And he commanded the crowd to recline on the ground: and having taken the seven loaves, he gave thanks, and brake, and gave to his disciples, that they might set before *them;* and they set *them* before the crowd. [7] And they had a few small fishes; and having blessed *God*, he desired these also to be set before *them*. [8] And they ate, and were satisfied, and they took up of that which was over, of broken pieces, seven wicker-baskets. [9] And they were about four thousand; and he dismissed them.

[10] And immediately going on board the boat with his disciples, he came into the parts of Dalmanutha. [11] And the Pharisees went out, and began to dispute against him, seeking from him a sign from the heaven, tempting him. [12] And groaning deeply in his spirit, he says, Why does this race seek a sign? Assuredly I say, no sign shall be given to this race. [13] And he left them; and embarking again, departed to the other side. [14] And they forgot to take loaves, and they had none in the boat with them, except one loaf. [15] And he enjoined them, saying, Take heed; beware of the leaven of the Pharisees, and of the leaven of Herod. [16] And they reasoned one with another: *It is* because we have no loaves. [17] And Jesus knowing, says to them, Why reason ye, because ye have no loaves? Do ye not yet perceive, nor understand; have ye your heart hardened? [18] Having eyes, do you not see? and having ears, do you not hear? and do you not remember? [19] When I broke the five loaves for the five thou-

sand, how many store-baskets full of broken pieces ye took up? They say to him, Twelve. [20] And when the seven for the four thousand, how many wicker-baskets took ye up? And they say to him, Seven. [21] And he said to them, How do you not yet understand?

[22] And they come into Bethsaida; and they bring him a blind *man*, and call upon him to touch him. [23] And taking the blind *man* by the hand, he led him forth out of the village, and spitting in his eyes, he laid his hands on him, and asked him, Seest thou aught? [24] And recovering his sight, he said, I behold men; for I see *them* walking as trees. [25] After that he put the hand upon his eyes, and he saw plainly; and he was restored, and saw all men distinctly. [26] And he sent him into his house, saying, Enter not into the village (*a*).

[27] And Jesus went forth and his disciples into the villages of Cæsarea of Philip, and in the way he questioned his disciples, saying unto them, Who do men say that I am? [28] And they spake to him, saying, John the Immerser, and others Elijah; but others, one of the prophets. [29] And he asked them, But ye, whom do ye say that I am? And Peter answering says to him, Thou art the Christ. [30] And he enjoined them strictly, in order that they should tell no one concerning him. [31] And he began to teach them, that it behoved the Son of man to suffer much, and be rejected by the elders and chief priests and scribes, and be killed, and after three days to arise. [32] And he spoke the saying openly, and Peter taking him aside, began to admonish him. [33] But he, turning about, and seeing his disciples, admonished Peter, saying, Get away behind me, Satan, for thy mind is not on the things of God, but those of men.

[34] And having called up the crowd, with his disciples, he said to them, Whoever wishes to come after me, let him disown himself, and take up his cross and follow me. [35] For whoever is minded to save his life, shall lose it; but whoever shall lose his life for the sake of me and of the glad tidings, shall save it. [36] For what shall it profit a man to gain the whole world, and forfeit his life? [37] Or what shall a man give as a compensation for his life? [38] For whoever shall be ashamed of me and my words in this adulterous and sinful race, of him also shall the Son of man be ashamed when he shall come in the glory of his Father with the holy angels.

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(*a*) T.R., "nor tell *it* to any one in the village."

## IX.

AND he said to them, Amen I say to you, there are certain of those standing here, who shall not at all taste of death, until they see the kingdom of God having come in power.

2 And after six days, Jesus takes Peter, and James, and John, and brings them up into a high mountain, privately by themselves, and was transformed before them. 3 And his garments became luminous, exceeding white, such as no fuller on the earth could thus make white. 4 And there appeared to them Elijah, with Moses; and they were talking with Jesus. 5 And Peter answering, says to Jesus, Rabbi, it is good for us to be here, and let us make three tents, one for thee, one for Moses, and one for Elijah. 6 For he knew not what to answer; for they were greatly terrified. 7 And there came a cloud overshadowing them; and a voice issued from the cloud: This is my Son, the beloved; hear ye him. 8 And suddenly, having looked around, they no longer saw any one, but Jesus only with themselves. 9 And as they descended from the mountain, he interdicted them from relating to any one what they had seen, except when the Son of man should be risen from among the dead. 10 And the saying they kept among themselves, questioning together, What is it to arise from among the dead? 11 And they asked him, saying, Why do the scribes say that Elijah must first come? 12 And he said to them, Elijah indeed having first come, restores all things; as also it is written of the Son of man, that he must suffer much, and be contemptuously treated. 13 But I say unto you, that Elijah also is come, and they did to him whatever they pleased, as it is written of him.

14 And when he came to the disciples, he saw a great crowd around them, and scribes questioning with them. 15 And immediately all the crowd, seeing him, were greatly amazed, and running up, saluted him. 16 And he asked them, About what do you question with them? 17 And one of the crowd answered him, Teacher, I brought to thee my son, having a dumb spirit, 18 And wherever it seizes him, it tears him; and he foams and gnashes his teeth, and he becomes rigid; and I spoke to thy disciples that they might expel him; and they were unable. 19 And he, answering him, said, O unbelieving race, how long shall I be with you? How long shall I bear with you? Bring him to me. 20 And they brought him unto him; and when the spirit saw him, immediately it convulsed him, and falling on the earth, he rolled, foaming. 21 And he questioned his father, How long a time since it has

been like this with him? And he said, From childhood; [22] And often he has cast him even into fire, and into water, to destroy him; but if thou canst do anything, have compassion on us, and help us. [23] And Jesus said to him, If thou canst *believe:* all things *are* possible to him that believes. [24] Immediately the father of the child cried out, I believe; succor (*a*) my unbelief. [25] And Jesus, seeing that the crowd was running together, rebuked the unclean spirit, saying to him, Dumb and deaf spirit, I command thee come out of him, and enter into him no more. [26] And crying out, and rending him much, he came out; and he became as if dead; so that the multitude said, He is dead. [27] But Jesus taking him by the hand, raised him, and he stood up. [28] And when he was come into the house, his disciples questioned him privately, Wherefore could not we cast him out? [29] And he said to them, This kind can be expelled by nothing but in prayer.

[30] And going forth from thence, they were passing through Galilee, and he would not that any one should know. [31] For he taught his disciples, and said to them, The Son of man shall be delivered into the hands of men; and they shall kill him; and having been killed, he shall rise up on the third day.

[32] But they understood not the saying, and were afraid to question him. [33] And they came into Capernaum, and being in the house he questioned them, Of what were ye reasoning among yourselves by the way? [34] But they were silent; for on the way they had reasoned with one another, Who is the greater? [35] And sitting down, he called the twelve, and said to them, If any one would be first, let him be last of all, and ministering servant of all. [36] And taking a child, he placed him in the midst of them; and having taken him in his arms, said to them, [37] Whoever shall welcome one of such children in my name, welcomes me; and whoever shall welcome me, welcomes not me, but him who sent me. [38] And John said to him, Teacher, we saw one expelling demons in thy name, and we prohibited him, because he does not follow us. [39] But Jesus said, Prohibit him not; for there is no one who shall do a mighty work in my name, and shall be able soon to speak evil of me. [40] For he that is not against you is for you. [41] For whoever shall give you a cup of water to drink by reason that ye belong to Christ, assuredly I say to you, he shall not at all lose his reward. [42] And whoever

(*a*) Or, run to the war-cry, as soldiers succor their companions in arms.

shall scandalize one of these little ones that believe, it were better for him, if a millstone were hanged about his neck, and he cast into the sea. [43] And if thy hand scandalize thee, cut it off; it is better for thee to enter into life maimed, than having the two hands, to go away into the Gehenna, into the fire that is unquenchable. [44] [45]And if thy foot scandalize thee, cut it off; it is better for thee to enter into the life lame, than having the two feet, to be cast into the Gehenna, into the fire that is unquenchable. [46] [47]And if thine eye scandalize thee, expel it; it is better for thee to enter into the kingdom of God one-eyed, than having two eyes, to be cast into the Gehenna. [48] Where their worm dies not, and the fire is not extinguished. [49] For every one shall be seasoned with fire, and every sacrifice shall be seasoned with salt. [50] Salt *is* good, but if the salt become insipid, wherewith will ye season it? Have salt in yourselves, and be at peace with one another.

## X.

AND rising up thence, he comes into the borders of Judea and beyond the Jordan. And again crowds come together to him, and as he was accustomed, again he taught them. [2] And the Pharisees coming to him, questioned him, If it is lawful for a husband to divorce *his* wife? tempting him. [3] And he answering, said to them, What did Moses command you? [4] And they said, Moses permitted to write a bill of divorcement, and to put *her* away. [5] And Jesus said unto them, Because of the hardness of your hearts, he wrote you this precept, [6] But from the beginning of the creation, God made them a male and a female. [7] "For this cause, a man shall leave his father and mother, and shall cleave to his wife; and the two shall be one flesh." [8] So that they are no longer two, but one flesh. [9] What therefore God has conjoined, let not man separate.

[10] And in the house, again his disciples questioned him concerning this, [11] And he says to them, Whoever divorces his wife, and marries another, commits adultery against her. [12] And if a woman divorce her husband, and shall marry another, she commits adultery against him.

[13] And they brought to him little children, that he might touch them, but the disciples rebuked them. [14] But Jesus seeing *this* was indignant, and said to them, Permit the little children to come to me, and hinder them not, for of such is the kingdom of God. [15] Assuredly I say to you, whoever may not welcome the kingdom of God as a little child, shall not

enter therein. [16] And folding them in his arms, and laying *his* hands upon them, he blessed them.

[17] And as he was going forth into the way, one came running to him and asked him, Good Teacher, what must I do to inherit eternal life? [18] But Jesus said to him, Why callest thou me good? No one is good but one, God. [19] Thou knowest the commands, "Thou shalt not commit adultery. Do not kill. Do not steal. Do not bear false witness. Defraud not. Honor thy father and thy mother." [20] And he answering, said to him, Teacher, all these have I kept from my youth. [21] And Jesus looking earnestly on him, loved him, and said to him, One thing thou lackest. Go, sell whatever thou hast, and give to the needy poor, and thou shalt have treasure in heaven; and come, follow me, taking up the cross. [22] But he, gloomy at the word, went away sorrowful, for he had many possessions. [23] And Jesus looking around, says to his disciples, How difficult it is for those that have riches to enter into the kingdom of God! [24] And the disciples were amazed at his words; but Jesus again answering, said to them, Children, how difficult it is for those who trust in riches to enter into the kingdom of God! [25] It is easier for a camel to go through the eye of the needle, than for a rich man to enter the kingdom of God. [26] And they were exceedingly astonished, saying among themselves, And who is able to be saved? [27] But Jesus, looking on them, says, With men *it is* impossible, but not with God; for with God all things are possible. [28] Peter began to say to him, Behold, we have relinquished all things, and have followed thee. What therefore shall there be for us? [29] But Jesus said, Assuredly I say to you, there is no one who has relinquished house, or brethren, or sisters, or father, or mother, or children, or fields, for the sake of me and of the glad tidings, [30] But he shall receive a hundred times as much now in this time, houses, and brethren, and sisters, and mothers, and children, and fields, with persecutions, and in the age to come eternal life. [31] But many shall be first who are last; and the last, first.

[32] And they were in the way ascending into Jerusalem, and Jesus was going before them, and they were amazed, and they who followed him were afraid. And again he took with him the twelve, and began to tell them the things about to happen to him, [33] That, behold, we are ascending into Jerusalem, and the Son of man shall be delivered up to the chief priests, and to the scribes, and they shall condemn him to death, and

will deliver him up to the nations, [34] And they shall mock him, and scourge him, and spit upon him, and will kill him, and the third day he shall rise again.

[35] And there came to him James and John, sons of Zebedee, saying, Teacher, we would that thou shouldest do for us whatever we desire thee? [36] And he said to them, What would ye that I should do for you? [37] And they said to him, Give to us, that we may sit, one on thy right hand and one on thy left hand, in thy glory. [38] And Jesus said to them, You do not know what ye ask. Are ye able to drink the cup which I drink? or with the immersion which I am immersed with, to be immersed? [39] And they said to him, We are able; and Jesus said to them, Ye shall drink the cup that I drink, and the immersion which I am immersed with shall ye be immersed. [40] But to sit on my right hand and on the left is not mine to give, but to *those* for whom it has been prepared. [41] And the ten having heard, began to be indignant concerning James and John. [42] But Jesus having called them up, says to them, You know that they who are considered to rule the nations domineer over them; and their great ones exescise their authority over them. [43] But it shall not be thus among you: but whoever would become great among you shall be your servant; [44] And whoever would be first among you, shall be bondsman to all. [45] For the Son of man also, did not come to be served but to serve, and to give his life a ransom for many.

[46] And they came into Jericho; and as he was going out of Jericho with his disciples and a large crowd, a son of Timæus, blind Bartimæus, sat by the way side begging, [47] And hearing that it is Jesus the Nazarene, he began to cry out, and to say, O Jesus, Son of David, have mercy on me. [48] And many charged him to be silent, but he cried out much more, Son of David, have mercy on me. [49] And Jesus stood still, and said, Call him. And they call the blind man, and say to him, Confide, rise up, he calls thee. [50] And throwing away his garment, he leaped up, and came to Jesus. [51] And answering, Jesus said to him, What wilt thou that I should do to thee? The blind man said to him, Rabboni, that I may receive my sight. [52] And Jesus said, Go, thy faith has saved thee. And he saw immediately, and followed him in the way.

## XI.

AND as they approached Jerusalem, being come to Bethphage and Bethany, at the mount of Olives, he sends

two of his disciples, [2] And says to them, Go into the village over against you; and immediately, on entering into it, ye will find a colt tied, on which never man yet sat; loose and bring him. [3] And if any one say to you, Why do ye this? say the Lord has need of him, and straightway he will send him hither. [4] And they departed, and found a colt tied to the door without, where two ways met; and they loose him. [5] And some of those who stood there said, What do ye, loosing the colt? [6] And they said to them even as Jesus had commanded: and they let them go. [7] And they led the colt to Jesus, and they cast their clothes on it; and he sat upon it. [8] And many spread their clothes in the way, and others cut down branches out of the fields, and scattered *them* on the road. [9] And those going before, and those following, cried, Hosanna! Blessed is he that comes in the name of the Lord. [10] Blessed is the coming kingdom of our father David; Hosanna in the highest. [11] And he entered into Jerusalem, into the temple, and having looked round on all, the hour being already now late, he went out into Bethany, with the twelve.

[12] And on the morrow, when they had come forth from Bethany, he was hungry; [13] And seeing at a distance a solitary fig-tree that had leaves, he came, if perhaps he might find something on it, and having come up to it, he found nothing but leaves; for it was not the season of figs (*a*). [14] And he answering, said to it, Let no one eat fruit of thee any more for ever, and his disciples heard. [15] And they come into Jerusalem; and entering into the temple, he began to expel those who sold and who bought in the temple, and overthrew the tables of the money-changers, and the seats of the dove-sellers. [16] And suffered not that any should carry a vessel through the temple. [17] And he taught, and said, Is it not written, "My house shall be called the house of prayer for all the nations? But you have made it a den of robbers." [18] And the scribes and the chief priests heard *it*, and they sought how they might destroy him; for they were afraid of him, because all the crowd was astonished at his teaching. [19] And when it was evening, he went out of the city. [20] And in the morning, passing by, they saw the fig-tree dried up from the roots. [21] And Peter recollecting, says to him, Rabbi, behold, the fig-tree which thou didst curse is

(*a*) That is, of gathering them. It was the time of first fruits to be offered in the temple three days after. Lev. xxiii. 11.

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dried up. [22] And answering, Jesus said to them, Have faith in God. [23] For assuredly I say to you, that whoever shall say to this mountain, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, he shall have it. [24] For this reason I say to you, all things whatever ye ask, when ye pray, believe that ye have received *them*, and ye shall have *them*. [25] And when ye stand, praying, forgive, if ye have aught against any one; that your Father also who is in the heavens may forgive you your offences. [26] But if you do not forgive, neither will your Father in the heavens forgive your offences (*a*). [27] And again they come into Jerusalem. And as he walked about in the temple, there come to him the chief priests, and the scribes, and the elders, [28] And they said to him, By what authority doest thou these things? or who gave thee this authority, that thou shouldest do these things? [29] And Jesus said to them, I also will ask you one word, and answer me, and I will tell you by what authority I do these things. [30] The immersion of John whence was *it?* from heaven or from men? respond to me. [31] And they reasoned among themselves, saying. If we should say from heaven, he will say, Why did ye not believe him? [32] But shall we say from men? we fear the people; for all hold that John was truly a prophet. [33] And they answering, said to Jesus, We do not know. And Jesus says to them, Neither do I tell you by what authority I do these things.

## XII.

AND he began to speak to them in parables. A man planted a vineyard, and enclosed *it* about, and dug a wine-vat, and built a tower, and let it out to husbandmen, and resided abroad. [2] And at the season, he sent to the husbandmen a bondsman, that from the husbandmen he might receive of the fruits from the vineyard. [3] But they seized him, and beat, and sent him away empty. [4] And again he sent unto them another bondsman; and him they wounded in the head, and sent away dishonored. [5] And he sent another, and him they killed, and many others; beating some and slaying others. [6] Having therefore yet one son, his beloved, him he sent unto them last, saying, They will reverence my son. [7] But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. [8] And him they seized, and killed, and cast out of the

(*a*) Tf., V., &c., omit this verse.

vineyard. [9] What then will the lord of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to others. [10] And have ye not read this scripture? "The stone which the builders rejected, the same is become the head of a corner. [11] This is the Lord's doing, and it is wonderful in our eyes." [12] And they sought to lay hold of him, and feared the crowd; for they knew that he had spoken the parable against them; and they left him, and went away.

[13] And they send unto him certain of the Pharisees, and of the Herodians, that they might ensnare him by a word. [14] And on coming, they say to him, Teacher, we know that thou art true, and art not caring for any one; for thou respectest not the person of men, but in truth thou teachest the way of God: Is it lawful to give tribute to Cæsar, or not? must we give, or must we not give? [15] But he knowing their hypocrisy, said to them, Why tempt ye me? Bring me a denarius that I may see *it*. [16] And they brought one, and he says to them, Whose *is* this image and the inscription? And they said to him, Cæsar's. [17] And Jesus said, Pay the things of Cæsar to Cæsar, and the things of God to God; and they wondered at him. [18] And there come to him the Sadducees, who say there is no resurrection, and questioned him, saying, [19] Teacher, Moses wrote us that, if any one's brother die, and leave a wife, and leave no child, that his brother shall take his wife and raise up issue to his brother. [20] There were seven brothers, and the first took a wife, and dying, did not leave any issue; [21] And the second took her and died, and left no issue; and the third likewise. [22] And the seven left no issue: last of all the woman also died. [23] In the resurrection, when they shall rise again, whose wife shall she be of them? for the seven had her for a wife. [24] And Jesus answering, said to them, Do ye not therefore go astray, not knowing the scriptures, nor the power of God? [25] For when they rise out from among the dead, they neither marry, nor are given in marriage, but are as angels who are in the heavens. [26] But as to the dead, that they rise: have ye not read in the Book of Moses, in the history concerning the Bush, how God spake unto him, saying, "I *am* the God of Abraham, and the God of Isaac, and the God of Jacob." [27] He is not God of dead *men*, but of living. Ye go greatly astray.

[28] And one of the scribes who had come up and had heard them disputing, knowing that he answered them well, questioned him, Which is the first command of all? [29] And Jesus

answered him, The first is, "Hear O Israel; the Lord our God is one Lord; [30] And thou shalt love the Lord thy God, with all thy heart, and with all thy life, and with all thy mind, and with all thy strength." [31] And a second is this, "Thou shalt love thy neighbor as thyself:" there is not another command greater than these. [32] And the scribe said to him, Well, Teacher, thou hast truly said, that he is one, and there is none other besides him, [33] And to love him with all the heart, and all the understanding, and with all the life, and with all the strength, and to love one's neighbor as one's self, is more than all the holocausts and sacrifices. [34] And when Jesus saw that he answered intelligently, he said to him, Thou art not far from the reign of God. And no one dared any more to question him. [35] And answering, Jesus said, as he was teaching in the temple, How say the scribes that the Christ is son of David? [36] David himself said in the Holy Spirit, "The Lord said to my Lord, Sit on my right hand until I put thine enemies beneath thy feet." [37] David himself calls him Lord; and whence is he his son? And the great crowd heard him gladly.

[38] And he said to them in his teaching, Beware of the scribes, who love to go in long robes, and *love* salutation in the markets. [39] And the first seats in the synagogues, and the first couches in the suppers: [40] Who devour the houses of widows, and for a pretence are praying a long time; these shall receive a greater judgment.

[41] And having sat down over against the treasury, he saw how the crowd was casting brass into the treasury; and many rich cast in much. [42] And a needy widow cast in two lepra, which are a kodrantes. [43] And having called up his disciples, he says to them, Assuredly I say to you, this needy widow has cast in more than all who are casting into the treasury. [44] For all out of their abundance cast in; but she out of her penury, cast in all that she had, *even* her whole living.

## XIII.

AND as he was going out of the temple, one of his disciples says to him, Teacher, see what great stones! and what great buildings! [2] And Jesus said to him, Seest thou these great buildings? A stone shall not be left upon a stone, which shall not be thrown down. [3] And as he sat on the mount of the Olives, opposite the temple, Peter, and James, and John, and Andrew questioned him privately: [4] Tell us, when shall these things be? and what is the sign when all these things are about to be accomplished? [5] And Jesus

began to say to them, Take heed lest any lead you astray.
6 Many shall come in my name, saying, that I am *he*, and
shall lead many astray. 7 But when ye shall hear of wars and
rumors of wars, be not terrified, for this must be, but the
end is not yet. 8 For nation shall rise against nation, and
kingdom against kingdom; and there will be earthquakes
in several places, there shall be famines, and commotions;
these *are* the beginning of throes. 9 But take ye heed to
yourselves: they will deliver you up to sanhedrims, and to
synagogues, and ye shall be beaten, and shall be brought
before governors, and kings, for my sake, for a testimony to
them. 10 And the glad tidings must first be proclaimed to all
the nations. 11 And when they shall lead and deliver you up,
be not solicitous beforehand what ye shall speak, nor pre-
meditate, but whatever shall be given you in that same
hour, that speak, for it is not ye who are speaking, but the
Holy Spirit. 12 But brother shall deliver up brother to death,
and father child, and children shall rise up against parents,
and put them to death. 13 And you shall be hated of all
because of my name, but he that shall endure to the end, he
shall be saved. 14 But when ye shall see the abomination of
desolation standing where it ought not, (he that reads let
him observe), then let those in Judea flee into the moun-
tains; 15 And he on the house top, let him not descend into
the house, nor enter to take anything out of his house;
16 And he that is in the field let him not return back to
take his garment. 17 But woe to those that are pregnant, and
to those giving suck, in those days! 18 And pray ye that it
may not be in the winter. 19 For *in* those days shall be tri-
bulation such as has not been from the beginning of the
creation, which God created, until now, and never shall be.
20 And if the Lord had not shortened the days, no flesh
should have been saved; but for the sake of the approved,
whom he selected, he has cut short those days. 21 And then
if any one say to you, Lo, here the Christ; lo, there; be-
lieve not: 22 For false Christs and false prophets will arise,
and do signs and wonders, to lead astray, if possible, the
approved. 23 But do ye take heed. I have foretold you all!
24 But in those days after the tribulation, the sun shall be
darkened, and the moon shall not give her light. 25 Howbeit
the stars shall be falling from heaven; and the powers which
are in the heavens shall be shaken; 26 And then shall they
see the Son of man coming in clouds, with great power and
glory. 27 And then shall he send the angels, and shall gather

together his approved from the four winds, from the extremity of earth to the extremity of heaven. [28] But learn from the fig-tree the parable; when her new branch becomes tender, and puts forth the leaves, it is known that summer is near. [29] So even ye, when ye see these things coming to pass, ye know that it is near, at the doors. [30] Assuredly I say to you, that this race shall not pass away till all these things are done. [31] The heaven and the earth shall pass away: but my words shall not pass away. [32] But of that day or hour none makes known, no, not the angels who are in heaven, nor even the Son, but the Father only. [33] Take heed, watch, for you do not know when the time is. [34] *It is* as a man, going from home, having left his house, and given authority to his bondsmen, and to each one his work, also commanded the doorkeeper that he should watch. [35] Watch therefore; for ye know not when the lord of the house comes, at evening, or at midnight, or at cock crowing, or in the morning; [36] Lest coming suddenly he find you sleeping. [37] And what I say to you, I say to all, Watch.

## XIV.

AFTER two days, was the Passover, and *the feast of* unleavened bread, and the chief priests and the scribes, sought how they might take him by stratagem, and kill *him*. [2] But they said, Not in the feast, lest there be a tumult of the people.

[3] And when he was in Bethany, in the house of Simon the leper, as he was reclining, there came a woman having an alabaster vase of myrrh, genuine nard, very costly, and she broke the alabaster vase, and poured out of it on his head. [4] And there were some indignant in themselves, *and said*, Why was this waste made of the myrrh? [5] For this myrrh could have been sold for more than three hundred denarii, and given to the needy poor, and they spoke sternly against her. [6] But Jesus said, Let her alone, why do ye trouble her? She wrought a good work on me. [7] For the needy poor ye have always with you, and when ye will, ye can do good to them, but me ye have not always. [8] SHE has done what she could; she has by anticipation anointed my body for the embalming. [9] Assuredly I say to you, wherever the glad tidings shall be preached in the whole world, what also she did shall be spoken of for a memorial of her.

[10] And Judas Iscariot, one of the twelve, went away to the chief priests, that he might deliver him up to them. [11] And they, when they heard *it* rejoiced, and promised to give

him money, and he sought how he could opportunely deliver him up.

12 And the first day of unleavened bread, when they sacrificed the passover, his disciples say to him, Where wilt thou that we go and prepare that thou mayest eat the passover? 13 And he sends two of his disciples, and says to them, Go into the city, and a man shall meet you, bearing a pitcher of water; follow him, 14 And wherever he may go, say to the householder, The Teacher says, Where is my guest-chamber, that I may eat the passover with my disciples? 15 And he will show you a large upper room, spread out for the feast ready, and there prepare for us. 16 And his disciples went forth and came into the city, and found as he said to them, and made ready the passover. 17 And when the evening was come, he comes with the twelve, 18 And as they were reclining, and eating, Jesus said, Assuredly I say to you, that one of you shall deliver me up, he that eats with me! 19 And they began to be sorrowful, and to say to him, one by one, Is it I? 20 But he said to them, One of the twelve, who dips with me in the dish. 21 Because the Son of man goes indeed, as it is written, concerning him, but woe to that man by whom the Son of man is delivered up; it were good for him if that man had not been born. 22 And as they were eating, Jesus taking a loaf, blessed and broke, and gave to them, and said, Take; this is my body. 23 And he took the cup, and when he had given thanks, he gave to them, and they all drank of it. 24 And he said to them, This is my blood of the covenant which is shed for many. 25 Amen I say to you, I will no more drink at all of the fruit of the vine until that day when I drink it new in the kingdom of God. 26 And having sung a hymn, they went out to the mount of the Olives.

27 And Jesus says to them, All ye shall be scandalized; for it is written, "I will smite the shepherd, and the sheep shall be scattered abroad" 28 But after I am risen, I will go before you into Galilee. 29 But Peter said to him, Even if all should be scandalized, yet not I. 30 And Jesus said to him, Assuredly I say to thee, that thou to-day, in this night, before the cock crow, shalt thou deny me thrice. 31 But he went on repeating superabundantly, If I must die with thee, I will by no means deny thee; and in like manner also said they all.

32 And they come to a garden which was named Gethsemane, and he says to his disciples, Sit ye here, while I shall pray. 33 And he takes with him Peter, and James, and

John, and begun to be sore amazed, and full of anguish. [34] And he says to them, My soul is exceeding sorrowful unto death; abide here and watch. [35] And going forward a little, he fell on the ground; and prayed that if it were possible the hour might pass away from him. [36] And he said, Abba, Father, all things *are* possible to thee; remove this cup from me; but not what I will, but what thou wilt. [37] And he comes and finds them sleeping; and says to Peter, Simon, thou dost sleep; thou wast unable to watch one hour: [38] Watch and pray, that ye enter not into temptation: the spirit indeed is prompt, but the flesh *is* weak. [39] And going away he prayed again, saying the same words: [40] And having returned, he found them again sleeping; for their eyes were heavy, and they knew not what they might answer him. [41] And he comes the third time, and says to them, Do ye sleep the remaining time, and take rest? It it sufficient; the hour is come: Behold, the Son of man is delivered up into the hands of sinners. [42] Arise, let us go: lo, he that delivers me up has drawn nigh.

[43] And immediately, while he was yet speaking, Judas comes up, being one of the twelve, and with him a crowd, with swords and clubs, from the chief priests and the scribes, and the elders. [44] And he that delivered him up, had given them a concerted signal, saying, Whomsoever I shall kiss, that is he; lay hold of him, and lead *him* away safely. [45] And being come, immediately coming up to him, he says, Rabbi, Rabbi; and caressingly kissed him. [46] And they laid hands on him, and seized him. [47] But one of those standing by drew his sword, and smiting the bondsman of the high priest, took off his ear. [48] And Jesus answering, said to them, Are you come out as against a robber, with swords and clubs, to apprehend me? [49] I was with you daily teaching in the temple, and ye did not arrest me; but that the scriptures might be fulfilled. [50] And all left him, and fled. [51] And there followed with him a certain young man, having cast a linen cloth about *his* naked *body;* and they seize him. [52] But he, having left the linen cloth behind, fled from them, naked.

[53] And they led away Jesus to the high priest: and with him were convened all the chief priests and the elders and the scribes. [54] And Peter followed him afar off, even within, into the court of the high priest, and he was sitting with the officers, and warming himself at the light *of the fire.* [55] And the chief priests, and all the sanhedrim, sought for testimony against Jesus, in order to put him to death, and

they found none. 56 For many bore false witness against him, and their testimony was not consistent. 57 And certain persons rose up and bore false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and in three days I will erect another made without hands. 59 And neither thus was their testimony consistent. 60 And the high priest, standing up in the midst, questioned Jesus, saying, Answerest thou nothing what these witness against thee? 61 But he was silent, and answered nothing. Again the high priest questioned him, and said to him, Art thou the Christ, the son of the Blessed? 62 And Jesus said, I am; and ye shall see the Son of man sitting on the right of power, and coming with the clouds of the heaven. 63 And the high priest, having rent his clothes, says, What need have we any more of witnesses? 64 Ye heard the blasphemy: What think ye? And they all condemned him to be guilty of death. 65 And some began to spit upon him, and to cover his face, and strike him, and say to him, Prophesy; and the officers struck him with the palms of their hands.

66 And Peter, being below in the court, there comes one of the maidservants of the high priest; 67 And seeing Peter warming himself, she looked upon him, and said, Thou also wast with Jesus, the Nazarene. 68 But he denied, saying, I neither know him, nor understand what thou sayest. And he went out into the vestibule. 69 And the maidservant, having seen him again, began to say to those standing by, This is one of them. 70 And he again denied. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art also a Galilean. 71 But he began to anathematize, and to swear: I know not this man of whom ye speak. 72 And immediately a cock crew: and Peter remembered the word that Jesus said to him, "Before a cock crows, thou shalt thrice deny me." And when he reflected thereon, he wept.

## XV.

AND immediately, in the morning, the chief priests having held a consultation with the elders and scribes, and the whole sanhedrim, bound Jesus and carried *him* away, and delivered *him* up to Pilate. 2 And Pilate questioned him, Art thou the king of the Jews? And he answered and said to him, Thou sayest. 3 And the chief priests accused him of many things. 4 And Pilate again questioned him, saying, Answerest thou nothing? behold, how many things they

charge against thee. 5 But Jesus no more answered anything ; so that Pilate marvelled.

6 Now at the feast-time, he used to release to them one prisoner, whom they desired. 7 And there was the *person* named Barabbas, found with the insurgents, who in the insurrection had committed murder. 8 And the crowd coming up, bellowing, began to solicit, what he had *always* done to them. 9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he knew that through malice the chief priests had delivered him up. 11 But the chief priests persuaded the crowd, that he should rather release Barabbas to them. 12 But Pilate, answering again, said to them, What will ye then that I shall do *to him* whom ye call the king of the Jews? 13 And again they cried out, Crucify him. 14 But Pilate said to them, What evil then has he done? and they cried out the more urgently, Crucify him. 15 And Pilate, willing to satisfy the crowd, released to them Barabbas, and delivered up Jesus, when he had scourged *him*, that he might be crucified.

16 And the soldiers led him away into the court, which is Prætorium ; and they call together the whole troop. 17 And they clothe him with purple, and bind round on him a crown of acanthus, which they had platted. 18 And they began to salute him, Hail! King of the Jews! 19 And they smote his head with a reed, and spat upon him, and, bending the knee, did him homage. 20 And when they had mocked him, they took the purple off him, and put on him his own clothes; and they lead him out to crucify him. 21 And they impress one Simon, a Cyrenian, who was passing by, coming from a field, the father of Alexander and Rufus, that he might bear his cross. 22 And they bring him to the place Golgotha, which is interpreted, Place of a Skull. 23 And they offered him wine medicated with myrrh; but he received it not. 24 And having crucified him, they divided his garments, casting lots upon them, what each should take. 25 And it was the third hour, and they crucified him. 26 And the inscription of what he was accused, was written above: THE KING OF THE JEWS. 27 And with him they crucify two robbers, one on his right hand, and one on his left. 28 (*a*) 29 And they that passed by blasphemed him, shaking their heads, and saying, Aha, thou that destroyest the temple, and buildest *it* in

(*a*) Not found in the best manuscripts. T.R. "And the scripture was fulfilled, which says, "And he was numbered with the lawless."

three days, [30] Save thyself, and come down from the cross! [31] In like manner even the chief priests, with the scribes, mocking with one another, said, He saved others, himself he cannot save. [32] The Christ! The King of Israel, let him descend now from the cross, that we may see and may believe in him. And they that were crucified with him reproached him.

[33] And when the sixth hour was come, there was darkness over the whole land until the ninth hour. [34] And at the ninth hour, Jesus cried mightily with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou left me behind? [35] And some of those standing by, hearing *it*, said, Behold, he calls Elijah. [36] And one ran and filled a sponge with vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elijah comes to take him down. [37] And Jesus, having cried with a loud voice, breathed his last. [38] And the veil of the temple was rent in two, from the top to the bottom. [39] And the centurion, who stood by over against him, when he saw that he so breathed his last, said, Truly this man was a Son of God.

[40] And there were also women looking on from afar off: among whom was both Mary the Magdalene, and Mary the mother of James the Less, and of Joseph, and Salome; [41] Who also, when he was in Galilee, followed him, and ministered to him; and many others who came up with him into Jerusalem.

[42] And evening having now come, since it was the preparation, which is the day before the Sabbath, [43] Joseph from Arimathæa, an honorable counsellor, who also was himself waiting for the reign of God, came and went in boldly to Pilate, and requested the body of Jesus. [44] But Pilate wondered if he were already dead: and having called the centurion, he asked him, if he had been long dead? [45] And when he knew *it* from the centurion, he gave the body to Joseph. [46] And he having brought fine linen, and taken him down, he wrapped him in the fine linen, and laid him in a tomb which was cut out of rock, and rolled a stone to the door of the tomb. [47] And Mary the Magdalene, and Mary *mother* of Joseph, saw where he was laid.

## XVI.

AND the sabbath being past, Mary the Magdalene, and Mary *the mother* of James, and Salome, bought aromatic spices, that they might come and anoint him. [2] And very

early in the morning on the first *day* of the week, they come to the tomb at the rising of the sun, [3] And they said among themselves, Who shall roll away the stone for us, out of the door of the tomb? for it was very great. [4] And looking up, they see that the stone has been rolled away. [5] And entering into the tomb, they saw a young man sitting in the right side, clothed with a white robe; and they were alarmed. [6] And he says to them, Be not alarmed: ye seek Jesus the Nazarene, the crucified. He is risen. He is not here. Behold the place where they laid him; [7] But go, tell his disciples, and Peter, he goes before you into Galilee; there shall you see him, as he said to you. [8] And they went out, and fled from the tomb; for trembling and amazement had possession of them, and they said nothing to any one; for they were afraid (*a*).

HERE ENDS MARK'S GOSPEL.

[The other twelve verses seem to have been added by some other hand. Jerome, in the third century, says that nearly all the Greek MSS. in his time did not contain them, although Irenæus, as early as the second century, quotes them. The Vatican and Sinaitic omit them. ALFORD says, "They are omitted in some of the oldest authorities, and in all probability formed no part of Mark's original gospel." Tischendorf also rejects them. I translate, and give them as a work of great antiquity, but nothing more.]

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THE DISPUTED VERSES.

(*a*) 9 Now when he was risen early the first *day* of the week, he appeared first to Mary the Magdalene, out of whom he had cast seven demons. 10 She went and told it to those that had been with him, as they mourned and wept. 11 And they, having heard that he was alive, and had been seen of her, believed not.

12 And after these things he was manifested to two of them, in another form, as they walked into the country. 13 They also went and reported *it* to the rest: nor did they believe them.

14 Afterwards, as they reclined, he was manifested to the eleven themselves, and reproached their unbelief and hardness of heart, because they had not believed those who had seen him risen. 15 And he said to them, Go into all the world, and proclaim the glad tidings to all the creation. 16 He that believes and is immersed shall be saved; and he that believes not shall be condemned. 17 And these signs shall follow them that shall have believed (*b*): in my name they shall expel demons; they shall speak with new tongues; 18 They shall take up serpents; and if they shall drink any deadly thing, it shall not injure them; they

(*b*) The Mormons and others, who believe in miracles, often quote this text. It is a relief to know, that, however venerable for age, Mark was not its author.

# THE GLAD TIDINGS ACCORDING TO LUKE.

SEEING that many have undertaken to compose a narrative concerning the things which have been accomplished amongst us, [2] As those delivered them to us, who from the beginning were eye-witnesses of and attendants on the Logos. [3] It seemed good to me also, having traced down accurately all things from the very first, to write to thee in order, most excellent Theophilus, [4] That thou mayest know the certainty concerning those sayings, wherein thou wast catechised.

[5] There was in the days of Herod, the King of Judea, a certain priest, named Zacharias, of the course of Abia, and his wife, of the daughters of Aaron, and her name Elizabeth. [6] And they were both just before God, walking in all the commands and righteousnesses of the Lord blameless. [7] And they had no child, because Elizabeth was barren, and they were both far advanced in their days. [8] And it came to pass, as he fulfilled his priestly service before God, in the order of his course, [9] It fell to him by lot, according to the custom of the priest's office, to burn incense going into the temple of the Lord. [10] And all the multitude of the people were praying without at the hour of incense. [11] And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. [12] And Zacharias was discomposed at the sight, and fear fell upon him. [13] But the angel said to him, Fear not, Zacharias; for thy supplication was heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. [14] And he shall be to thee joy and rejoicing; and many shall rejoice at his birth. [15] For he shall be great before the Lord; and he shall not drink wine nor intoxicating liquor; and he shall be filled with the Holy Spirit, even from his mother's womb [16] And many of the sons of Israel shall he turn to the Lord their God. [17] And he shall go before him in the spirit and power of Elijah, to turn hearts of fathers over children, and disobedient by the prudence of the just to make ready for the Lord a prepared people. [18] And Zacharias said to the angel, How shall I know this? For I am [illegible]

shall lay hands on the sick, and they shall recover. 19 The Lord, then, after speaking to them, was received up into heaven, and sat at the right hand of God. 20 And they going forth, preached everywhere, the Lord working with *them*, and confirming the word by the signs that follo ed

my wife far advanced in her days. [19] And answering, the angel said to him, I am Gabriel, that stands in the presence of God; and I was sent to speak to thee, and to bring thee these glad tidings. [20] And, behold, thou shalt be silent, and not able to speak, till the day in which these things shall take place, because thou believedst not my words, which will be fulfilled in their season. [21] And the people were waiting for Zacharias, and wondered at his long delay in the temple. [22] And having come out, he was not able to speak to them, and they perceived that he had seen a vision in the temple: and he was making signs to them, and remained dumb. [23] And it came to pass, when the days of his public ministration were completed, that he departed to his own house. [24] And after these days his wife Elizabeth conceived; and she hid herself five months, saying, [25] Thus has the Lord done to me, in the days wherein he looked on *me* to take away my reproach among men.

[26] And in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth, [27] To a virgin betrothed to a man named Joseph, of the house of David; and the virgin's name *was* Mary. [28] And the angel came in to her, and said, Hail, much graced! (*a*) The Lord *is* with thee (*b*). [29] And she was troubled at the word, and reasoned in her mind what manner of salutation this might be. [30] And the angel said to her, Fear not, Mary; for thou hast found favor with God. [31] And, behold, thou shalt conceive in thy womb, and bear a son, and shalt call his name JESUS. [32] He shall be great, and be called Son of the Highest, and the Lord God shall give him the throne of his father David. [33] And he shall reign over the house of Jacob for ever, and of his reign there shall be no end. [34] And Mary said to the angel, How shall this be, since I know not a man? [35] And answering the angel said to her, The Holy Spirit will come upon thee, and the power of the Highest shall overshadow thee: therefore, also the Holy One that is born shall be called Son of God. [36] And, behold, Elizabeth, thy kinswoman, she also has conceived a son, in her old age; and this is the sixth month with her who is called barren. [37] For with God no word shall be impossible. [38] And Mary said, Behold the bondsmaid of the Lord; let it be to me according to thy word. And the angel departed from her.

[39] And Mary arose in those days, and went into the hill-

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(*a*) So margin. (*b*) T.R., "Blessed *art* thou among women."

country with haste, into a city of Judah ; [40] And entered into the house of Zacharias, and saluted Elizabeth. [41] And it came to pass, when Elizabeth heard Mary's salutation, the babe leaped in her womb ; and Elizabeth was filled with the Holy Spirit. [42] And cried out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. [43] And whence *is* this to me, that the mother of my Lord should come to me ? [44] For, behold, as the voice of thy salutation came into my ears, the babe leaped in my womb in exultation. [45] And happy *is* she that has believed that there shall be a fulfilment of the things spoken to her from the Lord. [46] And Mary said, My soul extols the Lord with praises, [47] And my Spirit exulted in God my Saviour ; [48] For he has looked favorably on the low estate of his bondsmaid ; for, behold, from henceforth all generations shall congratulate me. [49] For the Mighty One has done to me great things ; and holy *is* his name. [50] And his mercy *is* to generations of generations to them that fear him. [51] He has gained the victory with his arm ; he has scattered the haughty in the conceit of their hearts. [52] He brought down potentates from thrones, and exalted the lowly. [53] He has filled the hungry with good things ; and the rich he sent empty away. [54] He has supported Israel, his child, being mindful of *his* mercy. [55] As he spake to our fathers, to Abraham, and his seed for the age. [56] And Mary abode with her about three months, and returned to her own house.

[57] And Elizabeth's full time came that she should be delivered ; and she bare a son. [58] And her neighbors and her kinsfolk heard that the Lord had highly extolled his mercy towards her, and they rejoiced with her. [59] And it came to pass, on the eighth day, they came for the purpose of circumcising the child ; and they were calling him by the name of his father, Zacharias. [60] And his mother answering, said, No : but he shall be called John. [61] And they said to her, There is none of thy kindred that is called by this name. [62] And they made signs to his father, what he would wish him to be called. [63] And having asked for a tablet, he wrote, saying, His name is John ; and they all wondered. [64] And his mouth was opened immediately, and his tongue *loosed*, and he spoke, blessing God. [65] And fear came upon all that dwelt around them, and in the whole hill-country of Judea all these things were the subjects of conversation. [66] And all that heard, laid *them* up in their hearts, saying,

What then, will this child be? For also the Lord's hand was with him.

67 And Zacharias, his father, was filled with the Holy Spirit, and prophesied, saying, 68 Blessed *be* the Lord, the God of Israel, because he has visited and wrought redemption for his people. 69 And raised up a horn of salvation for us, in the house of David his servant. 70 As he spoke by the mouth of his holy prophets from the ages: 71 Salvation from our enemies, and from the hand of all that hate us. 72 To bring forth mercy with our fathers, and remember his holy covenant; 73 The oath which he swore to our father Abraham, 74 To give to us, *that* without fear, being rescued out of the hand of our enemies, we should serve him, 75 In sanctity and righteousness before him, all our days. 76 Moreover, thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways, 77 In order to give knowledge of salvation to his people in the remission of their sins, 78 On account of the tender mercy of our God, whereby the rising sun from on high visited us, 79 To shine upon those sitting in darkness and shadow of death, to guide our feet into the way of peace.

80 And the child grew, and became strong in spirit, and was in the deserts, until the day of his manifestation to Israel.

## II.

AND it came to pass, in those days, that a decree went out from Cæsar Augustus, that a census should be made of the habitable earth. 2 The census itself first took place before Cyrenius was governor of Syria. 3 And all went to be registered, each to his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David: 5 To be registered with Mary his betrothed *wife*, being pregnant. 6 And it came to pass, that, while they were there, the days were completed that she should bring forth. 7 And she brought forth her son, the first-born, and wrapped him in swathing bands, and laid him in the manger, because there was no room for them in the inn. 8 And there were shepherds in that country abiding without, and keeping night watches over their flock, 9 And, behold, an angel of the Lord stood over them, and the glory of the Lord shone around them, and they feared a great fear. 10 And the angel said to them, Fear not; for, behold, I bring you glad tidings of great joy,

which shall be to all the people. [11] For to you is born this day, in the city of David, a Saviour, who is Christ the Lord. [12] And this *is* the sign to you: you will find a babe wrapped in swathing bands, lying in the manger. [13] And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, [14] Glory to God in the highest, and on earth peace, good will among men. [15] And it came to pass, when the angels were gone away from them into heaven, even the shepherds, said one to another, Let us pass through to Bethlehem, and see this word which is come to pass, which the Lord made known to us. [16] And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. [17] And having seen, they made known abroad the saying which was told them concerning this child. [18] And all who heard wondered concerning the things reported to them by the shepherds. [19] But Mary preserved all these words, weighing *them* in her heart. [20] And the shepherds returned, glorifying and praising God for all that they heard and saw, as it was said to them.

[21] And when eight days were fulfilled for circumcising him, his name was called Jesus, which was the name given by the angel before he was conceived in the womb. [22] And when the days were completed for their purification according to the law of Moses, they brought him into Jerusalem, to present to the Lord, [23] (As it is written in the law of the Lord, "Every male that opens a womb shall be called holy to the Lord;") [24] And to give a sacrifice according to what is said in the law of the Lord, "A pair of turtle doves, or two young pigeons." [25] And, behold, there was a man in Jerusalem, whose name *was* Simeon; and this man *was* just and devout, awaiting the consolation of Israel; and the Holy Spirit was upon him, [26] And it had been divinely revealed to him by the Holy Spirit, that he should not see death, before he should see the Lord's Anointed. [27] And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, [28] Then he took him in his arms, and blessed God, and said, [29] Now, O sovereign (*a*), thou lettest thy bondsman depart, according to thy word, in peace, [30] Because my eyes have seen thy salvation, [31] Which thou hast made ready before the face of all the people: [32] A light unto the revelation of the nations, and the glory of thy people Israel. [33] And his father and mother won-

(*a*) *Despota*, not *Kurios*, having despotic authority.

dered at the things spoken concerning him. [34] And Simeon blessed them, and said to Mary his mother, Behold, this *one* is set for the ruin and rising up of many in Israel, and for a sign that shall be spoken against; [35] But even a sword shall pierce through thy own soul, that the reasonings out of many hearts may be revealed. [36] And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher, far advanced in many days, having lived seven years with her husband from her virginity; [37] And herself a widow until eighty-four years, who departed not from the temple, serving night and day with fastings and prayers. [38] And she, standing by, at the same hour, was confessing to the Lord, and speaking concerning him to all who were looking for redemption *in* Jerusalem.

[39] And when they had completed all things according to the law of the Lord, they returned into Galilee, into their own city, Nazareth. [40] And the child grew, and waxed strong, becoming filled with wisdom, and the favor of God was over him.

[41] And his parents went yearly to Jerusalem at the paschal feast. [42] And when he was twelve years old, they ascended, according to the custom of the feast, [43] And had completed the days, as they returned, the youth Jesus remained behind in Jerusalem, and his parents knew it not; [44] But supposing him to be in the company of travellers, they went a day's journey, and sought him everywhere among *their* relatives and acquaintances, [45] And not finding him, they returned into Jerusalem, seeking him everywhere. [46] And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions. [47] And all who heard him were astonished at his intelligence and responses. [48] And when they saw him, they were amazed, and his mother said unto him, Child, why didst thou thus to us? behold, thy father and I have sought thee distressed. [49] And he said to them, How is it that ye sought me? Did ye not know that I must be in the *house* of my Father? [50] And they understood not the word which he spoke to them. [51] And he descended with them, and came to Nazareth, and was subject to them: and his mother kept all these words in her heart [52] And Jesus advanced in wisdom, as well as stature, and in favor with God and men.

## III.

AND in the fifteenth year of the government of Tiberius Cæsar, when Pontius Pilate was governor of Judea, and Herod tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitas, and Lysanias tetrarch of Abilene, [2] Under the high priesthood of Annas and Caiaphas, the word of God came upon John, the son of Zacharias, in the desert. [3] And he came into all the country about the Jordan, proclaiming the immersion of a change of mind into the remission of sins. [4] As it is written in the book of *the* words of Isaiah the prophet: "The voice of one crying in the desert, Prepare ye the way of the Lord, make his paths straight. [5] Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be straight, and the rough ways smooth, [6] And all flesh shall see the salvation of God." [7] He said therefore to the crowds who went out to be immersed by him, Broods of vipers, who has privately suggested to you to flee from the impending wrath? [8] Bring forth therefore fruits worthy of the change of mind, and do not begin to say within yourselves, We have Abraham for a father! for I say to you, that God is able of these stones to raise up children to Abraham. [9] And already also the axe is laid to the root of the trees; every tree therefore not bringing forth good fruit is to be hewn down, and cast into fire. [10] And the crowds questioned him, saying, What must we do then? [11] And he answering, said to them, He that has two tunics, let him impart to him that has none; and he that has food, let him do likewise. [12] And there came also tax-collectors to be immersed; and they said to him, Teacher, what shall we do? [13] And he said to them, Exact no more than that appointed you. [14] And those engaged in military service also questioned him, saying, And we; what must we do? And he said to them, Treat violently no one; neither calumniate any; and be satisfied with your allowance. [15] And as the people were in expectation, and all were reasoning in their hearts concerning John, whether or not he might be the Christ. [16] John answered all, saying, I indeed immerse you in water; but a mightier than I is coming, the latchet of whose sandals I am not worthy to loose; he will immerse you in the Holy Spirit and fire. [17] Whose winnowing-shovel *is* in his hand, and he will thoroughly cleanse his threshing floor, and will gather his wheat into the storehouse; but the chaff he will burn up with fire unquenchable.

[18] And with many other exhortations, he published the

glad tidings to the people. [19] But Herod the tetrarch, being reproved by him concerning Herodias, his brother's wife, and concerning all the wicked things which Herod did, [20] Added this also to the rest, that he shut up John in the prison.

[21] But it came to pass, in all the people being immersed, and Jesus also being immersed, and praying, the heaven was opened. [22] And the Holy Spirit descended in a bodily appearance, as a dove, upon him; and a voice came out of heaven, Thou art my Son, the beloved, in thee I have delighted. [23] And Jesus himself was about thirty years old, when he began *his ministry*, being, as was acknowledged, the son of Joseph, of Heli, [24] Of Matthat, of Levi, of Melchi, of Janna, of Joseph, [25] Of Matthias, of Amos, of Nahum, of Esli, of Naggai, [26] Of Maath, of Mattathias, of Semei, of Joseph, of Juda, [27] Of Joanna, of Rhesa, of Zorobabel, of Salathiel, of Neri, [28] Of Melchi, of Addi, of Cosam, of Elmodam, of Er, [29] Of Joses, of Eliezer, of Jorcim, of Matthat, of Levi, [30] Of Simeon, of Juda, of Joseph, of Jonan, of Eliakim, [31] Of Melea, of Mainan, of Mattatha, of Nathan, of David, [32] Of Jesse, of Obed, of Booz, of Salmon, of Nahshon, [33] Of Aminadab, of Aram, of Esrom, of Pharez, of Juda, [34] Of Jacob, of Isaac, of Abraham, of Terah, of Nahor, [35] Of Serug, of Ragau, of Phaleg, of Eber of Salah, [36] Of Cainam, of Arphaxad, of Shem, of Noah, of Lamech, [37] Of Methuselah, of Enoch, of Jared, of Maleleel, of Cainan, [38] Of Enoch, of Seth, of Adam, of God.

## IV.

AND Jesus, full of *the* Holy Spirit, returned from the Jordan; and was led in the spirit into the desert, [2] Forty days tempted by the devil, and he did not eat anything in those days; and when they were terminated, he was hungry, [3] And the devil said to him, If son of God thou art, command this stone that it be made bread. [4] And Jesus answered him, (*a*) It is written, "That man shall not live by bread alone." [5] And leading him up (*b*), he showed him all the kingdoms of the habitable earth, in a moment of time. [6] And the devil said to him, I will give thee all this authority, and the glory of them; for it is delivered up to me; and to whomsoever I will I give it; [7] If therefore thou wilt worship before me, all shall be thine. [8] And Jesus answering him, said, (*c*) It is

(*a*) Omit "saying," and "but by every word of God." (*b*) T.R. "the devil," "into a high mountain." (*c*) T.R. "Get thee behind me, Satan, for."

written, "Thou shalt worship the Lord thy God, and him him only shalt thou serve." [9] And he led him into Jerusalem, and set him upon the apex of the temple, and said to him, If thou art the Son of God, cast thyself down from hence; [10] For it is written that, "He will command his angels concerning thee, to keep thee; [11] And on hands will they sustain thee, that thou mayest never strike thy foot against a stone." [12] And Jesus answering, said to him, It is said, "Thou shalt not tempt the Lord thy God." [13] And when the devil had consummated every temptation, he departed from him for a season.

[14] And Jesus returned in the power of the Spirit into Galilee; and a fame went out concerning him through all the surrounding country. [15] And He himself taught in their synagogues, being glorified by all.

[16] And he came into Nazareth, where he had been brought up; and he entered, according to his custom, into the synagogue on the sabbath day; and stood up to read. [17] And there was delivered to him *the* book of the prophet Isaiah; and having unrolled the book, he found the place where it was written, [18] "The Spirit of the Lord *is* upon me; because he anointed me to preach glad tidings to the needy poor; he has sent me (*a*) to proclaim deliverance to the captives; to the blind, the receiving of sight; to send away the crushed, free; [19] To proclaim the acceptable year of the Lord." [20] And rolling up the book, having delivered *it* to the officer, he sat down. And the eyes of all in the synagogue gazed intently on him. [21] And he began to say to them: To-day is this scripture fulfilled in your ears. [22] And all bore testimony to him, and wondered at the words of grace which were proceeding out of his mouth; and they said, Is not this Joseph's son? [23] And he said to them, Ye will certainly say to me this proverb, Physician, heal thyself: whatever we have heard has taken place in Capernaum, do also here in thine own country. [24] And he said, Assuredly I say to you, that no prophet is acceptable in his own country. [25] But of a truth I say unto you, there were many widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months, so that a great famine came upon all the land; [26] And to none of them was Elijah sent, but to Sarepta, of Sidonia, to a woman, a widow. [27] And many lepers were in Israel *in the time* of Elisha the prophet; and none of them was cleansed, except

(*a*) T.R. "To heal the broken-hearted."

Naaman the Syrian. [28] And they were all filled with rage in the synagogue, when they heard these things; [29] And rising up, they expelled him from the city, and led him to the edge of the mountain on which their city was built, to throw him down the precipice; [30] But he, passing through their midst, went his way,

[31] And descended into Capernaum, a city of Galilee, and was teaching them on the sabbaths. [32] And they were astonished at his teaching; because his word was with authority. [33] And there was in the synagogue, a man having a spirit of an unclean demon, and he cried out with a great voice, [34] Eh! what hast thou to do with us, Jesus, Nazarene? Hast thou come to destroy us? I know thee who thou art: the Holy One of God. [35] And Jesus rebuked him, saying, Be silent, and come out of him. And the demon, having thrown him down in the midst, came out from him, without doing him any injury. [36] And amazement came upon all, and they spoke to one another, saying, What *is* this word! that in authority and power he commands the unclean spirits, and they come out? [37] And the sound went out concerning him into every place of the surrounding country.

[38] And rising up out of the synagogue, he entered into the house of Simon. And the mother-in-law of Simon was seized with a violent fever, and they entreated him concerning her. [39] And, standing over her, he rebuked the fever, and it left her; and forthwith standing up, she served them. [40] And when the sun was setting all, as many as had persons sick with various diseases, brought them to him, and laying his hands on every one of them, he healed them. [41] And demons also went out from many, crying out and saying, Thou art the Son of God; and, rebuking *them*, he suffered them not to speak, that they knew him to be the Christ.

[42] And day having come, he departed, and went into a desert place, and the crowds earnestly sought him, and came unto him, and caught hold of him, that he should not depart from them. [43] And he said to them, I must publish the glad tidings of the reign of God to other cities also; because for this end am I sent forth. [44] And he was preaching in the synagogues of Judea.

## V.

AND it came to pass, as the crowd pressed on him and heard the word of God, and he was standing by the lake of Gennesaret, [2] That he saw two boats standing by the lake, but the fishermen having come down from them, were

washing *their* nets, [3] And getting into one of the boats, which was Simon's, he entreated him to put off a little from the land; and sitting down, he taught the crowds out of the boat. [4] But when he ceased speaking, he said to Simon, Put off from shore into the deep, and let down your nets for a haul. [5] And Simon answering, said, Master, having labored through the whole night, we took nothing, but at thy word I will let down the net. [6] And having done this, they enclosed a great multitude of fishes; and the net was bursting. [7] And they beckoned to partners, in the other boat, to come and help them; and they came, and filled both the boats, so that they began to sink. [8] But Simon Peter seeing this, fell down at the knees of Jesus, saying, Go out from me, for I am a sinful man, Lord. [9] For astonishment had seized him, and all those who were with him, at the haul of the fishes which they had taken; [10] And in like manner also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not: from henceforth thou shalt take captive alive, men. [11] And they having brought their boats to land, left all, and followed him.

[12] And it came to pass, as he was in one of the cities, that lo, there was a man full of leprosy, and, seeing Jesus, he fell on *his* face, and besought him, saying, Lord, if thou wilt, thou art able to cleanse me. [13] And stretching forth *his* hand, he touched him, and said, I will, be thou cleansed; and immediately the leprosy departed from him. [14] And he charged him to tell no one: But go, show thyself to the priest, and offer for thy cleansing what Moses directed, as a testimony to them.

[15] But the report concerning him was spread abroad yet more, and great crowds assembled to hear and to be healed of their infirmities. [16] But he continued in retirement in the desert places, and praying.

[17] And it came to pass, on one of the days, that he was teaching, and there were sitting by Pharisees, and teachers of the law, who were come out of every village of Galilee, and Judea, and out of Jerusalem: and the Lord's power was healing to them. [18] And, behold, men bringing upon a couch a man who was paralytic: and they sought to bring him in, and place *him* before him. [19] And not finding any *way* to bring him in, because of the crowd, going up on the housetop, they let him down through the tiles, with *his* small couch, into the midst before Jesus. [20] And seeing their faith, he said, Man, thy sins are forgiven thee. [21] And the scribes

and the Pharisees began to reason, Who is this that speaks blasphemies? Who is able to forgive sins but God alone? [22] But Jesus knowing their reasonings, answering, said to them, Why reason ye in your hearts? [23] Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk? [24] But that ye may know that the Son of man has authority upon the earth to forgive sins, he said to the paralytic, I say to thee, Arise, and having taken up thy small couch, go into thine house. [25] And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. [26] And amazement seized them all, and they glorified God, and were filled with fear, saying, We have seen unexpected wonders to-day.

[27] And after this he went forth, and beheld a tax-collector named Levi, presiding over the custom-house, and he says to him, Follow me. [28] And having left all, rising up, he followed him. [29] And Levi made a great banquet for him in his house; and there was a great company of tax-collectors and others, that were sitting at meat with them. [30] And the Pharisees and their scribes grumbled against his disciples, saying, Why do ye eat and drink with tax-collectors, and sinners? [31] And Jesus answering said to them, They that are in sound health have no need of a physician; but those that are ill. [32] I am not come to call just persons, but sinners into a change of mind.

[33] And they said to him, The disciples of John fast often, and make supplications, in like manner those also of the Pharisees, but thine eat and drink. [34] But Jesus said to them, Are ye able to make the sons of the bride-chamber fast, while the bridegroom is with them? [35] But days will come when also the bridegroom will have been taken away from them, then shall they fast. In those days, [36] He spoke also a parable to them: No man puts a piece, rent from a new garment, upon an old; if otherwise, then both the new makes a rent, and the piece that was taken from the new will not agree with the old. [37] And no one puts new wine into old leathern bottles, otherwise the new wine will burst the bottles, and the wine is poured out. and the bottles are destroyed. [38] But new wine must be put into new bottles (*a*). [39] And no one having drunk old *wine* immediately wishes new, for he says, The old is good (*b*).

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(*a*) T.R., "And both are preserved." (*b*) Or, mild.

## VI.

AND it came to pass on the first sabbath after the second *day of the passover*, that he was going through the corn fields, and his disciples plucked the ears, and rubbing *them* in *their* hands were eating. [2] And some of the Pharisees said, Why do ye what is not lawful on the sabbaths? [3] And Jesus answering them, said, Have ye not read even this, what David did, when he hungered himself, and those who were with him? [4] How he entered into the house of God, and took and did eat the loaves of presentation, and gave also to those that were with him, which it is not lawful to eat, except *for* the priests alone? [5] And he said to them, The Son of man is Lord also of the sabbath.

[6] And it came to pass on another sabbath, that he entered into the synagogue, and was teaching; and there was a man whose right hand was withered. [7] And the scribes and the Pharisees maliciously watched if he would heal on the sabbath, that they might find a crimination against him. [8] But he knew their reasonings, and said to the man who had the withered hand, Arise, and stand forth in the midst; and rising up, he stood. [9] Then said Jesus unto them, I ask you whether it is lawful on the sabbath days to do good, or to do evil? to save life or to kill? [10] And looking on them all, he said to him, Stretch forth thy hand. And he did so, and his hand was restored. [11] But they were filled with madness; and spoke together among themselves what they should do to Jesus.

[12] And it came to pass in these days, that he went out into the mountain to pray, and was passing the night in the oratory of God (*a*). [13] And when it was day, he called his disciples; and he selected from them twelve, whom also he named apostles. [14] Simon, to whom also he gave the name of Peter, and Andrew his brother, and James, and John, and Philip, and Bartholomew, [15] And Matthew, and Thomas, and James of Alphæus, and Simon, called Zealos, [16] Judas *the brother* of James, and Judas Iscariot, who was he that delivered him up. [17] And descending with them, he stood upon a level place, and a crowd of his disciples, and a great number of the people from all Judea, and Jerusalem, and the maritime coasts of Tyre and Sidon, who came to hear him, and to be healed of their diseases. [18] And those that were harassed with unclean spirits were cured. [19] And all the

(*a*) A place devoted to prayer only.

crowd sought to touch him: for power went out from him and healed all.

20 And he, lifting up his eyes upon his disciples, said, Happy *are ye* mendicants; for your own is the reign of God. 21 Happy *are ye* that hunger now; for ye shall be filled. Happy *are ye* that weep now; for ye shall exult. 22 Happy are ye when men shall hate you, and when they shall excommunicate you, and reproach and cast out your name as wicked for the sake of the Son of man. 23 Rejoice in that day and bound for joy, for behold, your reward *is* great in the heaven: for after this manner did their fathers act to the prophets. 24 But woe to you, the rich, for ye have received your enjoyment. 25 Woe to you that are satiated now; for ye shall hunger. Woe to you that exult now; for ye shall mourn and weep. 26 Woe to you when all men shall speak well of you! for after this manner did their fathers to the false prophets. 27 But I say to you that hear: Love your enemies; do good to those that hate you; 28 Bless those that curse you; pray for those who traduce you. 29 To him that smites thee on the right cheek offer also the other; and from him that would take away thy cloak forbid not *thy* strait coat also. 30 Give to every one that asks thee; and from him that takes away thy goods, demand *them* not again. 31 And as ye would that men should do to you, do ye also to them in like manner. 32 And if you love those that love you, what thank is it to you? for even the sinners love those that love them. 33 And if you do good to those that do good to you, what thank is it to you? for even the sinners do the same. 34 And if ye lend *to those* from whom ye hope to receive, what thank is it to you? even sinners lend to sinners, that they may receive as much in return. 35 But love your enemies, and do good, and lend, hoping for nothing in return; and your reward shall be great, and ye shall be sons of the Highest: for he is generous to the unthankful and *to* the wicked. 36 Become ye compassionate, even as your Father also is compassionate. 37 And judge not, and ye shall not be judged; and condemn not, and ye shall not be condemned; acquit, and ye shall be acquitted. 38 Give, and it shall be given you; good measure, pressed down, shaken together, running over, shall be given into your bosom: For with the same measure with which ye measure, it shall be measured to you again.

39 And he spake also a parable to them: Is the blind able to guide the blind? Shall not both fall into a ditch?

40 A disciple is not above his teacher; but every one shall be perfected as his teacher.

41 And why lookest thou on the splinter in thy brother's eye, but apprehendest not the beam that is in thine own eye? 42 Or how art thou able to say to thy brother, Brother, permit that I take out the splinter that is in thine eye, thy self not seeing the beam that is in thine own eye? Hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to take out the splinter from thy brother's eye. 43 For no good tree brings forth putrid fruit; neither, again, does a putrid tree produce good fruit. 44 For every tree is known by its own fruit. For figs are not gathered from thorns, nor a cluster of grapes harvested from a bramble bush. 45 The good man, out of the good treasure of his heart, brings forth the good; and the wicked, out of the wicked, brings forth what is wicked: for out of the abundance of the heart his mouth speaks.

46 And why call ye me, Lord, Lord, and do not what I say? 47 Every one that comes to me, and hears my words, and does them, I will show you plainly to whom he is like: 48 He is like to a man building a house, who digged, and went deep, and laid a foundation upon the rock: and an inundation coming, the torrent broke on that house, and was unable to shake it, because it was well built. 49 But he that heard, and did not, is like a man building a house upon the earth, without a foundation, on which the torrent broke, and immediately it fell, and the ruin of that house was great.

## VII.

AND when he had completed all his words in the hearing of the people, he entered into Capernaum. 2 And the bondsman of a certain centurion, who was dear to him, being ill, was about to die. 3 And having heard concerning Jesus, he sent to him seniors of the Jews, entreating him that he might come and save his bondsman. 4 And they coming to Jesus, besought him earnestly, saying, He is worthy to whom thou wilt present this. 5 For he loves our nation, and himself built the synagogue for us. 6 And Jesus went with them. And when he was not far from the house, the centurion sent to him friends, saying to him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof. 7 Wherefore neither did I count myself worthy to come to thee: but say by a word, and my servant will be healed. 8 For I also am a man placed under authority, having under myself soldiers, and I say to this, Go, and he

goes; and to another, Come, and he comes; and to my bondsman, Do this, and he does *it*. [9] And hearing these things, Jesus wondered at him, and turning to the crowd following him, said, I say to you, not even in Israel have I found so great faith. [10] And those who had been sent, returning to the house, found the servant who was ill in good health.

[11] And it came to pass the day after, that he went into a city called Nain; and many of his disciples and a great crowd went with him [12] And as he drew near the gate of the city, behold also one dead, was being carried out, the only son of his mother, and she a widow; and a great crowd of the city was with her. [13] And seeing her, the Lord was moved with compassion for her, and said to her, Weep not. [14] And advancing, he touched the bier: and the bearers stood still, and he said, Young man, I say to thee, Arise. [15] And the dead sat up, and began to speak; and he delivered him to his mother. [16] And fear seized on all: and they glorified God, saying, that a great prophet has risen up among us: and that God has regarded his people. [17] And this report concerning him, spread throughout all Judea, and all the surrounding country.

[18] And John's disciples informed him concerning all these things; [19] And John having called two of his disciples, sent to Jesus, saying, Art thou the coming one, or must we expect another? [20] And having come near to him, the men said, John the Immerser has sent us to thee, saying, Art thou the coming one, or must we expect another? [21] In that very hour he healed many of diseases, and plagues, and evil spirits, and to many blind he graciously bestowed sight. [22] And he answering, said to them, Go, and report to John what ye have seen and heard: *that* blind see, lame walk, lepers are cleansed, deaf hear, dead are raised, mendicants are evangelized. [23] And happy is *he* whoever shall not be scandalized in me.

[24] And the messengers of John having departed, he began to speak to the crowds concerning John: What went ye out into the desert to gaze upon? A reed shaken by wind? [25] But what went ye out to see? A man clothed in delicate garments? Behold, those who are gorgeously apparelled, and live in luxury, are in the courts of kings. [26] But what went ye out to see? a prophet? Yes, I say to you, and much more than a prophet. [27] This is *he* concerning whom it is written, "Behold, I send forth my messenger before thy

face, who shall prepare thy way before thee." [28] For I say to you, among those born of women, a greater prophet is no one than John; but he that is least in the kingdom of God is greater than he. [29] And all the people who heard, and all the tax-collectors, justified God, having been immersed with the immersion of John. [30] But the Pharisees and the lawyers rejected the counsel of God towards themselves, not having been immersed by him. [31] Whereunto shall I compare the men of this race? whom do they resemble? [32] They resemble children sitting in a market-place, and calling one to another, saying, We piped unto you, and ye danced not; we sung funeral dirges, and ye did not weep. [33] For John the Immerser came neither eating bread nor drinking wine; and ye say, He has a demon. [34] The Son of man has come eating and drinking; and ye say, Behold, an eater, and a wine drinker, a friend of tax-collectors and sinners! [35] And wisdom has been justified of all her children.

[36] And one of the Pharisees entreated him to eat with him. And entering into the house of the Pharisee, he reclined at table. [37] And, behold, a woman who was in the city, a sinner, and when she knew that he was reclining at table in the house of the Pharisee, having taken an alabaster vase of myrrh, [38] And standing behind at his feet, weeping, began to bedew his feet with tears, and she wiped *them* with the hairs of her head, and eagerly kissed his feet, and anointed *them* with the myrrh. [39] But the Pharisee, who had invited him, seeing *it*, spake within himself, saying, If he were a prophet, he would have known who and what the woman *is* that touches him; for she is a sinner. [40] And Jesus answering said to him, Simon, I have somewhat to say to thee. And he says, Teacher, say on. [41] A certain money-lender had two debtors: one owed five hundred denarii, and the other fifty. [42] And when they could not pay, he freely forgave both. Which, of them therefore, will love him most? [43] And Simon answering, said, I suppose *he* to whom he forgave most. And he said to him, Thou hast rightly judged. [44] And turning to the woman, he said to Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she has bedewed my feet with tears, and wiped *them* with her hair. [45] Thou gavest me no kiss; but since the time she came in, she has not ceased eagerly to kiss my feet. [46] My head with oil thou didst not anoint; but she anointed my feet with myrrh. [47] For this cause, I say to thee, Her many sins are forgiven; therefore she loved

much; but he to whom little is forgiven, loves little. 48 And he said to her, Thy sins are forgiven. 49 And they who reclined together began to say within themselves, Who is this that forgives sins also? 50 And he said to the woman, Thy faith has saved thee; go in peace.

## VIII.

AND it occurred afterwards, that he travelled through city and village, preaching and proclaiming the glad tidings of the reign of God, and the twelve were with him. 2 And certain women who had been healed of wicked spirits and infirmities, Mary called Magdalene, out of whom had come seven demons, 3 And Joanna, wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to them from their substance.

4 And a great crowd having gathered together, and they were coming up one after another to him out of every city, he spoke by parable: 5 The sower went out to sow his seed; and as he sowed, some fell along the way, and it was trodden down, and the birds of the heaven devoured it. 6 And some fell upon the rock, and springing up it withered away, because it had no moisture. 7 And some fell in the midst of the thorns, and the thorns springing up, choked it. 8 And some fell upon the good land, and springing up, bore fruit a hundred fold. And saying these things, he cried, He that has ears to hear, let him hear.

9 And his disciples questioned him saying, What may this parable be? 10 And he said, To you it is given to know the mysteries of the reign of God, but to the rest in parables, that seeing they may not see, and hearing they may not understand. 11 But the parable is this: The seed is the word of God. 12 But those by the way are those who hear, then comes the devil and takes away the word from their hearts, that they may not believe and be saved. 13 But those upon the rock *are those* who, when they have heard, receive the word with joy; and these have no root, who for a time believe, and in a season of temptation fall away. 14 But that which fell into the thorns, these are they who having heard, go away, and are choked under anxious cares and riches and pleasures of life, and bring no fruit to perfection. 15 But that in the good land, these are they, who in a good and graceful heart, having heard the word, retain it, and bring forth fruit in perseverance. 16 No one, having lighted a lamp, covers it with a vessel, or puts *it* under a couch, but sets *it* on a lamp-stand, that they who enter in may see the light.

17 For there is nothing hid which shall not be manifest; nor secret which shall not be known and come to light. 18 Take heed, therefore, how ye hear: for whoever has *improved* to him shall be given, and whoever has not *improved*, what he thinks he has shall be taken from him.

19 And *his* mother and his brothers came to him, and could not come near him, on account of the crowd. 20 And it was reported to him, Thy mother and thy brothers stand without, desiring to see thee. 21 And he answering, said to them, My mother and my brothers are those who hear and do the word of God.

22 And it came to pass in one of the days, that he entered into a boat, and his disciples, and said to them, Let us pass over to the other side of the lake. And they set sail. 23 And as they sailed, he fell asleep; and there came down a storm of wind on the lake, and they were filling *with water*, and were in peril. 24 And coming to him, they awoke him, saying, Master, master, we perish; but he, rising up, rebuked the wind and the raging of the water; and they ceased, and there was a calm. 25 And he said to them, Where is your faith? And they fearing, wondered, saying one to another, Who, then, is this? that he commands even the winds and the water, and they obey him.

26 And they sailed down to the country of the Gerasenes, which is over against Galilee. 27 And when he had gone forth upon the land, there met him a certain man out of the city, who had demons, and for a long time was not clothed with any garments, and did not abide in a house, but in the tombs; 28 But seeing Jesus, he cried out, and fell down before him, and with a loud voice, said, What is it to me and to thee, Jesus, Son of God most high? I beseech thee, torment me not. 29 For he was commanding the unclean spirit to come out from the man, for of a long time it had seized him, and being guarded, he was bound with chains and fetters; *and* breaking the bands, he was driven of the demon into the desert. 30 And Jesus questioned him, saying, What is thy name? And he said, Legion; for many demons had entered into him. 31 And they besought him that he would not command them to go away into the abyss. 32 And there was there a herd of many hogs feeding in the mountain, and they besought him that he would permit them to enter into those; and he permitted them. 33 And going out of the man, the demons entered into the hogs, and the herd rushed down the precipice into the lake, and were choked. 34 And the herds-

men seeing what had happened, fled, and reported it in the city and in the country. [35] And they went out to see what had happened; and came to Jesus, and found the man from whom the demons had gone out, sitting, clothed, and of sane mind, at the feet of Jesus, and they were afraid. [36] They also who saw *it*, reported to them how he that was possessed of the demons had been saved. [37] And all the multitude of the surrounding country of the Gerasenes, entreated him to depart from them; for they were seized with great fear. And he going up into the boat, returned. [38] But the man, out of whom the demons had gone, besought him that he might be with him: but he sent him away, saying, [39] Return into thy house, and relate how great things God has done to thee. And he went away, through the whole city, publishing how great things Jesus had done to him.

[40] And it came to pass when Jesus returned, the crowd welcomed him, for they were all expecting the God. [41] And behold there came a man whose name was Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, besought him that he would come into his house: [42] For he had an only daughter, about twelve years of age, and she was dying. And as he went the crowds thronged him. [43] And a woman who had a hemorrhage for twelve years, who having spent all her living on physicians, could not be cured by any, [44] Coming up behind, touched the fringe of his garment, and immediately the hemorrhage ceased. [45] And Jesus said, Who has touched me? When all denied, Peter and those with him, said, Master, the crowds throng and press thee, and sayest thou, Who is it that touched me? [46] And Jesus said, Some one touched me; for I have known that power has gone out from me. [47] And the woman, seeing that she was not concealed, came trembling, and falling down before him, declared before all the people for what cause she touched him, and how she was healed immediately. [48] And he said to her, Thy faith has saved thee; go in peace. [49] While he was yet speaking, comes some one towards the ruler of the synagogue, saying, Thy daughter is dead; do not trouble the Teacher. [50] But Jesus hearing *it*, answered him, Fear not: only believe and she shall be safe. [51] And when he was come to the house, he suffered no one to go in but Peter, and John, and James, and the father of the maiden and the mother. [52] And all wept and lamented her: but he said, Do not weep; for she died not, but is sleeping. [53] And they ridiculed him; knowing that she did die. [54] And he, taking hold of her by

the hand, called saying, Maiden, arise. 55 And her spirit returned, and immediately she stood up, and he directed them to give her to eat. 56 And her parents were amazed; but he enjoined them to tell no one what had happened.

## IX.

AND having called the twelve together, he gave them power and authority over all the demons, and to heal diseases. 2 And he sent them to proclaim the reign of God, and to heal the afflicted. 3 And he said to them, Take nothing for the way; neither staff, nor bag of provisions, nor bread, nor money, nor two strait coats apiece. 4 And into whatever house ye enter, there abide, and thence depart. 5 And as many as shall not receive you, going out from that city, shake off even the dust from your feet as a testimony against them. 6 And going forth, they went through the villages announcing the glad tidings and healing everywhere.

7 And Herod the tetrarch heard of all the things which were done: and was greatly perplexed, because it was said by some, that John was risen from among the dead; 8 And by some, that Elijah had appeared; and by others, that one of the old prophets had risen again. 9 And Herod said, John I beheaded; but who is this, concerning whom I hear such things? And he sought to see him.

10 And the apostles, having returned, related distinctly to him whatever they had done; and taking them, he withdrew privately into a desert place. 11 But the crowds, knowing *it*, followed him; and he received them, and spoke to them of the reign of God, and those having need of healing, he cured. 12 But the day began to decline, and the twelve came and said to him, Send the crowd away that they may go into the villages around and lodge, and find provision; for here we are in a desert place. 13 And he said to them, Give ye them to eat. And they said, We have not here more than five loaves and two fishes, except we should ourselves go and buy food for all these people. 14 For they were about five thousand men. And he said to his disciples, Cause them to recline by companies of about fifty. 15 And they did so, and made them all recline. 16 And taking the five loaves and the two fishes, he looked up to heaven, and blessed them, and brake, and gave to the disciples to set before the crowd. 17 And they ate, and were all filled: and there was taken up of what was over to them of broken pieces, twelve store-baskets.

18 And it came to pass, as he was alone praying, his dis-

ciples came together to him, and he asked them, saying, Whom do the crowds say that I am? [19]And they answering, said, John the Immerser; but others, Elijah; and others, that one of the ancient prophets has risen again. [20]And he said to them, But ye, whom do ye say that I am? And Peter answering, said, The Christ of God. [21]But earnestly charging them, he commanded *them* to tell this to no one; [22]Saying, The Son of man must suffer many things, and be rejected by the elders, and chief priests, and scribes, and be killed, and the third day rise again. [23]And he said to all, If any one will come after me, let him deny himself, and take up his cross daily, and follow me. [24]For whoever will save his life shall lose it, and whoever may lose his life for my sake, shall save it. [25]For what is a man profited when he has gained the whole world, and he be destroyed, or cast away himself? [26]For whoever may be ashamed of me and my words, of him will the Son of man be ashamed, when he shall come in his glory, and of the Father, and of the holy angels. [27]But I say to you truly, there are some of those that stand here, who shall not taste death, till they have seen the kingdom of God.

[28]And it came to pass after these words, about eight days, that taking Peter, and John, and James, he ascended into the mountain to pray. [29]And it occurred in his praying, that the appearance of his countenance became altered, and his raiment white, *and* effulgent. [30]And, behold, two men were talking with him, who were Moses and Elijah: [31]Who appearing in glory, spoke of his exodus, which he was about to accomplish in Jerusalem. [32]But Peter and those with him were oppressed with sleep; but having kept awake, they saw his glory, and the two men that stood with him. [33]And it came to pass, that, as they were departing from him, Peter said to Jesus, Master, it is good for us to be here; let us make three tents, one for thee, and one for Moses, and one for Elijah, not knowing what he said. [34]But while he said these things, there came a cloud and overshadowed them; and they feared as they entered into the cloud. [35]And there came a voice out of the cloud, saying, This is my chosen Son. Hear ye him. [36]And while the voice came Jesus was found alone. And they kept silent, and told no one in those days what they had seen.

[37]And it happened on the next day, when they had come down from the mountain, that a great crowd met him. [38]And, behold, a man from the crowd cried out, saying, Teacher, I

beseech thee, look upon my son; for he is my only child. 39 And, lo, a spirit takes him, and he suddenly cries out, and it tears him with foaming, and with difficulty departs from him, crushing him. 40 And I entreated thy disciples to expel it; and they could not. 41 And Jesus answering, said, O unbelieving, perverted race, how long shall I be with you, and suffer you? Bring thy son hither. 42 But as he was yet coming, the demon threw him down in convulsions, and Jesus rebuked the unclean spirit, and healed the child, and gave him back to his father. 43 And all were astonished at the majesty of God. But as all wondered at all the things which Jesus did, he said to his disciples, 44 Do ye let these words sink into your ears: for the Son of man is about to be delivered into men's hands. 45 But they did not know this saying, and it was veiled from them, that they perceived it not; and they feared to question him concerning this saying.

46 And there entered a reasoning among them, who of them should be the greatest. 47 And Jesus, seeing the reasoning of their hearts, having taken a child, set him beside him, 48 And said to them, Whoever shall receive this child in my name, receives me; and whoever may receive me, receives him that sent me: for he that is least among you all, he is great. 49 And John answering, said, Master, we saw some one casting out the demons in thy name, and we hindered him, because he follows not with us. 50 And Jesus said to him, Hinder *him* not; for he that is not against you is for you.

51 And it occurred, as the days of his being received up were being accomplished, that he himself stedfastly set his face to go to Jerusalem. 52 And he sent messengers before his face: and having proceeded, they entered into a village of Samaritans to make ready for him. 53 And they did not receive him, because his face was going to Jerusalem. 54 And his disciples, James and John, seeing *it*, said, Lord, wilt thou that we command fire to descend from the heaven and consume them? 55 But, turning he rebuked them, [and said, Ye know not of what spirit ye are. 56 For the Son of man came not to destroy men's lives, but to save.] (*a*) And they went to another village.

57 And as they went in the way, one said to him, Lord, I

(*a*) Omitted by most of the oldest MSS., but contained in the most ancient versions.

will follow thee wherever thou goest. 58 And Jesus said to him, The foxes have dens, and the birds of the heaven roosts; but the Son of man has not where he may recline *his* head. 59 And he said to another, Follow me. But he said, Lord, permit me first to go and bury my father. 60 And he said to him, Leave the dead to bury their own dead: but do thou go and announce the reign of God. 61 And another also said, I will follow thee, Lord, but first permit me to set in order my affairs in my house. 62 But Jesus said to him, No one, having put his hand on the plough, and looking back, is serviceable for the reign of God.

## X.

NOW after these things the Lord appointed other seventy also, and sent them by twos before his face into every city and place, whither he himself was about to come. 2 And he said to them, The harvest indeed *is* abundant, but the workers few. Beseech ye, therefore, the Lord of the harvest, that he may send forth workers into his harvest. 3 Go away: behold I send you forth as lambs in the midst of wolves. 4 Carry neither purse, nor bag of provisions, nor sandals; *and* salute no one by the way. 5 And into whatever house ye enter, first say, Peace *be* to this house. 6 And if a son of peace be there, your peace shall rest upon him; but if not, it shall turn back to you again. 7 And in the house itself remain, eating and drinking such things as they give; for the workman is worthy of his reward. Go not from house to house. 8 And into whatever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick that are therein, and say to them, The reign of God has come near to you. 10 But into whatever city ye enter, and they do not receive you, go ye out into its broadways, and say, 11 Even the very dust of your city, which cleaves to us on our feet, we wipe off against you: yet know this that the reign of God has come near to you. 12 I say to you, it shall be more tolerable in that day for Sodom than for that city. 13 Woe to thee, Chorazin! woe to thee, Bethsaida! for if the powerful works had been performed in Tyre and Sidon, which were performed in you, they would have changed their minds long ago, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon in the judgment than for you. 15 And thou Capernaum, shalt thou be exalted to heaven? Thou shalt be thrust down to the invisible world. 16 He that hears you hears me; and he that rejects you, rejects me; and he that rejects me, rejects him that sent me.

17 And the seventy returned with joy, saying, Lord, even
the demons are subject to us, in thy name. 18 And he said
to them, I was beholding the Satan falling as lightning out
the heaven. 19 Behold, I have given you authority to tread
upon serpents, and scorpions, and over all the power of the
enemy: and nothing shall by any means hurt you. 20 Yet in
this rejoice not that the spirits are subject to you, but rejoice
that your names are written in the heavens.

21 In that hour he rejoiced in the Holy Spirit, and said,
I openly confess thee, Father, Lord of the heaven and of the
earth, that thou didst hide these things from the wise and
sagacious, and hast revealed them to babes: yes, Father;
because so it became a delight before thee. 22 All things are
delivered to me from my Father; and no one knows who
the Son is, except the Father, and who the Father is, except
the Son, and *he* to whom the Son is pleased to reveal *him*.
23 And having turned to the disciples, he said privately,
Happy *are* the eyes that see the things which ye see. 24 For
I say to you, that many prophets and kings have desired to
see what ye see, and saw not; and to hear what ye are
hearing, and heard not.

25 And, behold, a certain lawyer stood up, tempting him,
and saying, Teacher, what shall I do to inherit everlasting
life? 26 And he said to him, What is written in the law?
how readest thou? 27 And he answering said, "Thou shalt
love the Lord thy God with all thy heart, and with all thy
life, and with all thy strength, and with all thy mind; and
thy neighbor as thyself." 28 And he said to him, Thou hast
answered rightly; this do, and thou shalt live. 29 But he,
desiring to justify himself, said to Jesus, And who is my
neighbor? 30 Then Jesus, taking up *the question*, said, A
certain man descended from Jerusalem into Jericho, and fell
among robbers, who having stripped and wounded him,
went away, leaving *him* half dead. 31 And by a coincidence, a
certain priest descended in that way: and seeing him, passed
by on the opposite side: 32 And in like manner a Levite,
arriving at the place, came and saw *him*, and passed by on
the opposite side. 33 But a certain Samaritan, journeying,
came near him, and seeing him, was moved with compassion,
34 And going up to *him*, bound up his wounds, pouring in oil
and wine; and having placed him on his own beast, he
brought him to an inn, and took care of him. 35 And on the
morrow, he took out two denarii, and gave *them* to the inn-
keeper, and said, Take care of him; and whatever thou

spendest more, when I come again, I will repay thee. 36 Which of these three, thinkest thou, was neighbor to him who fell among the robbers? 37 And he said, He that did the kindness to him. And Jesus said to him, Go, and do thou likewise.

38 And as they journeyed, he entered into a certain village, and a certain woman named Martha, kindly entertained him in her house. 39 And she had a sister called Mary, who was also sitting at the Lord's feet, and heard his word. 40 But Martha was distracted about much serving, and coming up, she said, Lord, dost thou not care that my sister has left me to serve alone? Speak to her, therefore, that she may help me. 41 And Jesus answering said to her, Martha, Martha, thou art anxious and troubled about many things; 42 But of few things, one is necessary; and Mary has chosen the good part, which shall not be taken away from her.

## XI.

AND it came to pass, as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said to them, When ye pray, say, Father, sanctified be thy name; thy reign come; 3 Our bread for subsistence give us for each day; 4 And forgive us our sins, for we also forgive every one indebted to us; and abandon us not to temptation (*a*). 5 And he said to them, Who among you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves; 6 For a friend of mine came out of his way to me, and I have nothing to set before him; 7 And he from within, answering shall say, Do not give me trouble: the door is now shut, and my children with me in the bed; I cannot rise and give thee. 8 I say to you, although he will not rise and give him, because he is his friend, yet because of his shameless importunity he will rise and give him as many as he needs. 9 I also say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. 10 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. 11 And what father is there among you, of whom, if his son ask bread, will give him a stone? or even a fish, will he instead of a fish give him a serpent? 12 Or even if he shall ask an egg, will he

(*a*) Thus abridged this prayer is found in the oldest MSS. The parts left out appear to be copied from Matthew.

give him a scorpion? 13 If therefore ye, being evil, know how to give good gifts to your children, how much more will the Father from heaven give *the* Holy Spirit to them that ask him?

14 And he was expelling a demon, and it was dumb; and it came to pass, when the demon was expelled, the dumb spoke. And the crowds wondered. 15 But some among them said, He expels the demons through Beelzeboul, the ruler of the demons. 16 And others, tempting *him*, sought of him a sign from heaven. 17 But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and a house *divided* against itself falls. 18 And if even Satan is divided against himself, how shall his kingdom stand? because you say, that I expel demons through Beelzeboul. 19 But if I by Beelzeboul expel the demons, through whom do your sons expel *them?* Therefore they shall be your judges. 20 But if by the finger of God I expel the demons, then the reign of God has overtaken you. 21 When the strong one fully armed guards his own court, his substance is in peace. 22 But when the stronger than he shall come upon him, and overcome him, he takes away his panoply in which he had trusted, and divides his spoils. 23 He that is not with me is against me: and he that gathers not with me scatters. 24 When the unclean spirit is gone out from the man, he goes through waterless places, seeking rest; and not finding it, he says, I will return into my house, whence I came out. 25 And having come, he finds *it* swept and decorated. 26 Then he goes, and takes with *him* seven other spirits more wicked than himself; and having entered in, they dwell there: and the last of that man becomes worse than the first. 27 And it came to pass, as he was saying these *things*, a certain woman lifting up her voice from among the crowd, said to him, Happy the womb that bore thee, and the breasts which gave thee suck. 28 But he said, Yea, rather, happy *are* they that hear and guard the word of God.

29 But when the crowds were gathering densely together, he began to say, This is a wicked race: it seeks a sign, and no sign shall be given it, but the sign of Jonah. 30 For as Jonah was a sign to the Ninevites, so shall also the son of man be to this race. 31 The queen of the south shall rise up in the judgment with the men of this race, and shall condemn them: for she came from the extremity of the earth to hear the wisdom of Solomon, and behold, more than a

Solomon *is* here. [32] The men of Nineveh shall stand up in the judgment with this race, because they changed their minds at the proclamation of Jonah; and, behold, more than Jonah *is* here. [33] But no one, having lighted a lamp, sets *it* in a secret place, nor under the measure, but on the lamp-stand, that they who enter in may see the light. [34] The lamp of the body is thine eye: if therefore thine eye be perfect, thy whole body shall be illuminated, but when it is evil, thy body also *is* dark. [35] Take heed therefore that the light that is in thee be not darkness. [36] If therefore thy whole body *be* illuminated, not having any part dark, the whole shall be illuminated, as when the lamp lightens thee with its brightness.

[37] And as he spoke, a Pharisee entreats him to dine (*a*) with him, and entering in, he reclined at table. [38] But the Pharisee seeing it, wondered that he did not first immerse (*b*) himself before dinner. [39] And the Lord said to him, Now do ye Pharisees cleanse the outside of the cup and of the large dish, but your inward part is full of plunder and wickedness. [40] Unwise, did not he who made the outside make the inside also? [41] But of what ye have at hand give in kindness, and behold, all things are clean to you. [42] But woe unto you, the Pharisees! for ye pay tithe of the mint, and the rue, and every herb, and pass over the judgment and the love of God: these ought ye to have done, and not leave the other undone. [43] Woe unto you, Pharisees! because ye love the first seat in the synagogues, and the salutations in the markets. [44] Woe unto you, for ye are as the unseen tombs, and the men who walk over *them* do not know *of them*. [45] And a certain one of the lawyers, answering said, Teacher, in saying these things thou insultest us also. [46] And he said, Woe to you lawyers also! for ye load men with unbearable burdens, and ye yourselves do not touch the burdens with one of your fingers. [47] Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. [48] Truly ye bear witness to and approve the deeds of your fathers; but they indeed killed them, and ye build *their tombs*. [49] Therefore the wisdom of God said, I will send to them prophets and apostles, and of these shall they kill, and they shall drive out: [50] So that the blood of all the prophets, which was shed from the foundation of the world, may be

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(*a*) Or, breakfast, the first meal of the day. (*b*) "Baptise himself"—*Young*.

required of this race; 51 From the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yea, I say to you it shall be required of this race. 52 Woe unto you lawyers! because ye took away the key of knowledge: ye entered not in yourselves, and those going in ye have hindered.

53 And when he was gone out, the scribes and the Pharisees began to be furious, and to provoke *him* to speak concerning many things: 54 Watching him narrowly, seeking to catch something out of his mouth that they might accuse him.

## XII.

IN the meantime, the ten thousands of the crowd being gathered together, so as to tread one upon another, he began to say to his disciples, first, Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy; 2 But there is nothing covered which shall not be revealed, nor secret which shall not be known. 3 Therefore, whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in the inner-chambers shall be proclaimed upon the house-tops. 4 And I say unto you, my friends, fear not those who kill the body, and after that have no more that they can do. 5 But I will show you whom ye shall fear: fear him who after the killing has authority to cast into the Gehenna; yes, I say to you, fear him. 6 Are not five sparrows sold for two assaria? and one of them is not forgotten before God. 7 But even the hairs of your head have been all numbered. Therefore fear not: ye are of more value than many sparrows. 8 But I say to you, whoever may confess me before men, the Son of man will confess him also before the angels of God. 9 But he that has denied me before men, shall be denied before the angels of God. 10 And whoever may speak a word against the Son of man it shall be forgiven him; but to him that has blasphemed against the Holy Spirit, it shall not be forgiven. 11 And when they bring you before the synagogues, and the magistrates, and the authorities, take no anxious thought how or what ye shall answer, or what ye shall speak. 12 For the Holy Spirit will teach you at the time itself what should be said.

13 And a certain one out of the crowd said to him, Teacher, speak to my brother, to divide the inheritance with me. 14 And he said to him, Man, who constituted me a judge or a divider over you? 15 And he said to them, Take heed, and guard yourselves from all covetousness, for not because a

man has abundance, does his life consist in the things which he possesses. 16 And he spoke a parable to them, saying, The estate of a certain rich man brought forth abundantly: 17 And he questioned within himself, saying, What shall I do, for I have not where to store my fruits? 18 And he said, This will I do: I will pull down my storehouses, and build greater; and there I will lay up all my produce and my good things; 19 And I will say to my soul, Soul, thou hast many good things laid by for many years; repose thyself, eat, drink, *and* be merry. 20 But God said to him, Unwise *man*, this night they require thy soul of thee; and whose shall those things be which thou hast provided? 21 Thus, *is* he, who is treasuring up for himself, and is not rich towards God.

22 And he said to his disciples, Therefore to you I say, take not anxious thought for the life, what ye shall eat; nor for the body, what ye shall put on. 23 The life is more than nourishment, and the body than raiment. 24 Consider the ravens; that they sow not nor reap: which have neither inner-chamber nor storehouse, and God nourishes them. How much better are ye than the birds! 25 But which of you by anxious thought can add to his age a cubit? 26 If therefore ye are not able to do that which is least, why take ye anxious thought for the rest? 27 Consider the lilies, how they grow: they toil not, nor spin, and I say to you, that even Solomon in all his glory was not clothed like one of these. 28 And if God so clothes the herbage in the field, which to-day is, and to-morrow is cast into the oven, how much more *will he clothe* you, O ye of little faith? 29 And seek ye not what ye shall eat, and what ye shall drink, and be not in anxious suspense; 30 For all these things the nations of the world earnestly seek after; but your Father knows that ye have need of these things. 31 But seek ye his kingdom; and these things shall be added unto you 32 Fear not, very little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell what ye possess, and give in kindness; make for yourselves purses which do not grow old, a treasure unfailing in the heavens, where a thief approaches not, nor moth destroys. 34 For where your treasure is, there also will your heart be. 35 Let your loins be girded, and the lamps burning, 36 And ye like men that wait for their lord, when he shall leave the marriage; that when he comes and knocks they may open to him immediately. 37 Happy *are* those servants whom their lord, having come, shall find watching:

Assuredly I say to you, that he will gird himself and make them recline *at table*, and will come forth and minister to them. 38 And if he come in the second watch, or if he come in the third watch, and find *them* thus, happy are they. 39 But this know, if their lord had known at what hour the thief was coming, he would have watched, and would not have suffered his house to be broken into. 40 And ye, therefore, be ye also ready: for at the hour ye think not, the Son of man comes.

41 But Peter said to him, Lord, speakest thou this parable to us, or even to all? 42 And the Lord said, Who then is the faithful and prudent steward, whom the lord will set over his household, to give the measure of grain in season? 43 Happy that servant whom his lord, having come, shall find doing thus. 44 Truly I say to you, that he will set him over all his possessions. 45 But if that servant say in his heart, My lord delays to come; and shall begin to beat the men-servants and maid-servants, and to eat and to drink, and to be drunken; 46 the lord of that servant will come in a day which he expects not, and in an hour which he knows not, and will cut him asunder, and appoint his portion with the unfaithful. 47 But that servant, who knew his lord's will, and prepared not nor did according to his will, shall be beaten with many *stripes*. 48 But he that knew not, and did things worthy of stripes, shall be beaten with few. And to every one to whom much has been given, of him much shall be required; and to whom they committed much, of him they will ask more. 49 I came to send fire into the land; and what will I? would that it were already kindled! 50 But I have an immersion wherewith to be immersed; and how am I closely pressed till it be finished! 51 Think ye that I have come to give peace in the land? I tell you not, but rather division. 52 For from this time forth, there shall be five in one house, divided, three against two, and two against three. 53 Father shall be divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter in-law, and a daughter-in-law against the mother-in-law.

54 And he said also to the crowds: When ye see the cloud rising from the west, immediately ye say, A shower is coming; and so it occurs. 55 And when a south wind is blowing, ye say, There will be heat, and it occurs accordingly. 56 Hypocrites, ye know how to estimate the appearance of the land and of the heaven; how is it then that ye do

not estimate this time? 57 And why, even of yourselves, do ye not judge what is just? 58 For when thou art going with thine opponent-at-law before the ruler, in the way give diligence to be released from him; lest he drag thee before the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison. 59 I say unto thee, thou shalt not come out thence till thou hast repaid the last lepton.

## XIII.

THERE came some at that season telling him of the Galileans whose blood Pilate mingled with *the blood* of their sacrifices. 2 And answering he said to them, Think ye that these Galileans were sinners beyond all the Galileans, because they have suffered such things? 3 No, I say to you, but if ye change not your minds, ye shall all perish in like manner. 4 Or those eighteen on whom the tower in Siloam fell and killed them; think ye that they were debtors beyond all men who dwell in Jerusalem? 5 No, I say to you, but if ye change not your minds, ye shall all perish in like manner.

6 He spoke also this parable: A certain *man* had a fig tree planted in his vineyard; and he came seeking fruit on it, and did not find any. 7 And he said to the vinedresser, Lo, three years I come seeking fruit on this fig tree, and do not find any; cut it down, why moreover does it render the land unproductive? 8 But he answering, said to him, Lord, let it alone this year also, until I shall dig about it, and throw in manure; 9 And if it shall bear fruit hereafter, *well;* but if not, thou shalt cut it down.

10 An he was teaching in one of the synagogues on the sabbath. 11 And, behold, a woman who had a spirit of infirmity eighteen years, and she was bowed together, and utterly unable to stand upright. 12 And Jesus having seen her, called and said to her, Woman, thou art loosed from thine infirmity. 13 And he laid *his* hands on her; and presently she was made straight, and glorified God. 14 And the chief of the synagogue answering, indignant because Jesus healed on the sabbath, said to the crowd, There are six days in which it is proper to work; in these therefore come and be healed, and not on the day of the sabbath. 15 The Lord, therefore, answered him and said, Ye hypocrites; does not each of you on the sabbath loose his ox or his ass from the stall, and lead *him* away to water him? 16 And ought not this daughter of Abraham, whom Satan has bound, lo, eighteen years, to be loosed from this bond on the sabbath day?

17 And on his saying these things, all who were opposed to
him were ashamed: and all the crowd rejoiced over all the
glorious things done by him.

18 Thereupon he said, What does the reign of God resem-
ble? And to what shall I compare it? 19 It resembles a grain
of mustard which a man took and cast into his garden; and
it grew, and became a great tree, and the birds of heaven
lodged in its branches. 20 And again he said, Whereunto shall
I compare the reign of God? 21 It resembles leaven, which a
woman took and hid in three measures of meal, till the
whole was leavened.

22 And he went through cities and villages, teaching and
journeying toward Jerusalem. 23 Then one said to him, Lord,
are there few that are saved? 24 And he said to them, Agonize
to enter in through the narrow door: for many, I say to you,
will seek to enter in, and will not be able. 25 From the time
when the master of the house is risen up, and shut the door,
and ye begin to stand outside, and knock at the door, saying,
Lord, Lord, open to us; and he answering, shall say to you,
I know you not whence ye are. 26 Then will ye begin to say,
We ate and drank in thy presence, and thou hast taught in
our broadways. 27 And he shall say, I tell you I know not
whence ye are: depart from me all workmen of unrighteous-
ness. 28 There shall be the weeping and the gnashing of teeth,
when ye shall see Abraham, and Isaac, and Jacob, and all
the prophets in the kingdom of God, and you being thrust
out. 29 And they shall come from east, and west, and from
north and south, and shall recline in the kingdom of God.
30 And, behold, there are last who shall be first, and there
are first who shall be last.

31 In that hour there came certain Pharisees, saying to
him, Get thee out, and go hence; for Herod is minded to
kill thee. 32 And he said to them: Go ye, tell that fox,
Behold, I expel demons, and accomplish cures to-day and to-
morrow, and the third I am completed. 33 But it behoves
me to journey to-day, and to-morrow, and the day following:
for it must not be that a prophet perish outside of Jerusalem.
34 Jerusalem! Jerusalem! that killest the prophets and stonest
those that are sent unto thee; how often would I have
gathered thy children together, as a hen her brood under
*her* wings, and ye would not! 35 Behold, your house is left
to you; but I say to you, ye shall not see me until ye shall
say, Blessed *is* he that comes in the name of the Lord.

## XIV.

AND it came to pass, when he had come into the house of one of the chief of the Pharisees to eat bread on the sabbath,that they were maliciously watching him. [2]And, behold, there was a certain man before him who was dropsical. [3] And Jesus answering, spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath or not? [4] But they were silent. And having taken hold of *him*, he healed him, and sent him away. [5] And said unto them, Which of you shall have a son, or an ox fallen into a well, and will not straightway pull him out on the sabbath day? [6] And they were not able to answer him these questions.

[7] And he spoke a parable to those that were invited, marking how they selected the first couches, saying to them: [8] When thou hast been invited by any one to marriage feasts, recline not on the first couch, lest one more honorable than thou may have been invited by him; [9] And he who invited thee and him, come and say to thee, Give place to this *man;* then shalt thou begin with shame to take the lowest place: [10] But when thou hast been invited, go and recline on the last place, that when he who has invited thee comes, he may say to thee, Friend, go up higher; then shalt thou have glory in the presence of all those reclining with thee. [11] For every one that exalts himself, shall be humbled; and he that humbles himself, shall be exalted.

[12] Then he said also to him that invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brothers, nor thy kinsmen, nor rich neighbors; lest they also should invite thee again,and a recompense be made thee. [13] But when thou makest a feast, call needy-poor, mutilated, lame, blind; [14] And thou shalt be happy, because they are not able to recompense thee; for thou shalt be recompensed in the resurrection of the just.

[15] And one of those that reclined at table with him, hearing *these things*, said to him, Happy *is* he who shall eat bread in the kingdom of God! [16] And he said unto him, A certain man made a great supper, and invited many: [17]And sent his bondsman at the hour of supper, to say to those who were invited, Come, for *all things* are now ready. [18] And they all began, with one *voice*, to excuse themselves. The first said to him, I bought a field, I have to go out and see it; I entreat thee to have me excused. [19] And another said, I bought five yokes of oxen, and I go to make trial of them; I entreat thee to have me excused. [20] And another said, I

have married a wife, and am therefore unable to come. 21 And the bondsman came, and reported these things to his lord. Then the master of the house being angry, said to his bondsman, Go out quickly into the broadways and lanes of the city, and bring in hither *the* needy, poor, and mutilated, and blind, and lame. 22 And the bondsman said, Lord, it is done as thou didst command, and yet there is room. 23 And the lord said to the bondsman, Go out into the ways and enclosures, and constrain them to come in, that my house may be filled. 24 For I say to you, that not one of those men who were invited shall taste of my supper.

25 And great crowds went with him; and he turned and said to them, 26 If any one comes to me, and has not less regard for his own father, and mother, and wife, and children, and brothers, and sisters, and yet more, even his own life, he is not able to be my disciple. 27 And whoever does not bear his cross, and come after me, is not able to be my disciple. 28 For who, among you, wishing to build a tower, does not first sit down and count the cost, whether he has sufficient to complete *it?* 29 Lest after having laid a foundation, and he is not able to finish, all that behold begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, does not sit down first, and consult whether he is able with ten thousand to meet him coming against him with twenty thousand? 32 And if not, while he is yet far off, he sends an embassy, and entreats conditions of peace. 33 Thus then, every one of you, who does not bid farewell to all that he has, is not able to be my disciple. 34 Salt therefore *is* good, but if even the salt has become insipid, wherewith will ye season it? 35 Neither in land nor in dung is it useful; it is cast out. He that has ears to hear, let him hear.

## XV.

NOW there were drawing near to him all the tax-collectors and the sinners to hear him. 2 And the Pharisees and the scribes murmured, saying, This man receives sinners, and eats with them. 3 And he spoke to them this parable, saying, 4 What man of you, having a hundred sheep, and having lost one of them, does not leave the ninety-nine in the desert, and go after that which is lost, till he find it? 5 And having found *it*, he lays *it* on his own shoulders, rejoicing. 6 And coming into the house, he calls together *his* friends and his neighbors, saying to them, Rejoice with me,

because I found that sheep of mine which was lost. 7 I say to you, that in like manner, joy shall be in the heaven over one sinner that changes his mind, more than over ninety-nine just persons, who have no need of a change of mind. 8 Or what woman having ten drachmas, if she lose one drachma, does not light a lamp, and sweep the house, and seek carefully till she find *it?* 9 And having found *it*, she calls together *her* female friends (*a*) and neighbors, saying, Rejoice with me; for I have found the drachma which I lost. 10 In like manner, I say to you, there arises joy in the presence of the angels of God over one sinner that changes his mind.

11 And he said, A certain man had two sons. 12 And the younger of them said to the father, Father, give me the portion of the property that falls *to me.* And he divided to them the living. 13 And not many days after, the younger son gathering all together, went abroad into a far country, and there scattered his substance with profligate living. 14 And when he had spent all, there arose a grievous famine throughout that country, and he began to be in want. 15 And he went and joined himself to one of the citizens of that country; and he sent him in his fields to feed hogs. 16 And he eagerly desired to fill his belly with the pods which the hogs ate; and no one gave to him. 17 But when he came to himself, he said, How many hired servants of my father have a superabundance of bread, and I perish thus with hunger! 18 I will rise up and go to my father, and will say to him, Father, I sinned against the heaven, and in thy presence (*b*), 19 I am no longer worthy to be called thy son: make me as one of thy hired servants. 20 And he arose and went to his father. But when he was a long way off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and eagerly kissed him. 21 And the son said to him, Father, I sinned against the heaven, and in thy presence (*b*). I am no longer worthy to be called thy son: make me as one of thy hired servants (*c*). 22 But the father said to his bondsmen, Bring forth quickly the first robe, and clothe him, and give a ring for his hand, and sandals for the feet: 23 And bring the fatted calf, and kill *it*, and let us eat and be merry. 24 Because this my son was dead, and has come to life; and was lost, and is found. And they

(*a*) The original word is "feminine." (*b*) In both verses (18, 21) the Greek is the same. (*c*) So many ancient authorities.

began to be merry. 25 But his elder son was in a field; and as he came and drew near to the house, he heard music and a choir of singers (*a*). 26 And having called one of the servants, he enquired what these things might be. 27 And he said to him, Thy brother is come, and thy father has killed the fatted calf, because he has received him back in health. 28 But he was angry, and would not go in; but his father came out and entreated him. 29 And he answering said to the father, Lo, for so many years do I serve thee, and never have I transgressed thy command: and to me thou hast never given a kid, that I might make merry with my friends: 30 But when this thy son, who devoured thy substance with harlots, came, thou hast killed FOR HIM the fatted calf. 31 And he said to him, Child, thou art always with me; and all that I have is thine. 32 But it was right to make merry, and be glad, because this thy brother was dead, and is alive; and was lost, and is found.

## XVI.

AND he said also to the disciples, There was a certain rich man, who had a steward; and he was accused to him as scattering his goods. 2 And having called him, he said to him, What is this I hear about thee? Give up the account of thy stewardship; for thou canst be no longer steward; 3 And the steward said within himself, What shall I do? for my lord is taking the stewardship from me. I am not able to dig; I am ashamed to beg. 4 I know what I shall do, that when I am put out of the stewardship, they may receive me into their houses. 5 And having called each one of his own lord's debtors, he said to the first, How much owest thou to my lord? 6 And he said, An hundred baths of oil; and he said, Take thy bill, and sit down quickly, and write fifty. 7 Then he said to another, And how much owest thou? And he said, A hundred cors of wheat. He said to him, Take thy bill, and write eighty. 8 And his lord commended the steward of unrighteousness, because he had acted prudently; for the sons of this age are more prudent for their own race than the sons of the light. 9 And I say to you, make to yourselves friends of the mammon of injustice, that when ye fail totally, ye may be received into the everlasting tabernacles. 10 He that is faithful in the least, is faithful also in much; and he that is unrighteous in the least, is un-

(*a*) Le Clerc denies that it means dancing. Our word "chorus" is derived from it.

righteous also in much. [11] If therefore ye have not been faithful in the unrighteous mammon, who shall entrust to you the true *riches?* [12] And if ye were not faithful in that which is another's, who will give to you your own? [13] No servant can serve two lords: for either he will hate the one, and love the other; or he will adhere to the one, and despise the other. Ye cannot serve God and mammon.

[14] And the Pharisees, who were lovers of money, heard all these things: and sneered at him. [15] And he said to them, Ye are they who justify yourselves in the presence of men, but God knows your hearts; because what amongst men is highly esteemed is an abomination in the presence of God. [16] The law and the prophets *were* until John; from that time the glad tidings of the reign of God is proclaimed, and every one presses into it. [17] And it is easier that the heaven and the earth should pass away, than that one point of the law should fail. [18] Every one who repudiates his wife, and marries another, commits adultery: and every one that marries her that is repudiated from a husband commits adultery.

[19] Now there was a certain rich man, and he was clothed in purple and fine linen, and made merry splendidly every day: [20] And there was a certain mendicant, by name Lazarus, who was laid at his gateway, full of sores, [21] And eagerly desiring to be filled with what fell from the table of the rich man, and the dogs also coming licked his sores. [22] And it came to pass, that the mendicant died, and that he was carried away by the angels into the bosom of Abraham; and the rich man also died, and was buried. [23] And in the invisible world, lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his embraces. [24] And he, crying out, said, Father Abraham, have compassion on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am distressed in this flame. [25] But Abraham said, Child, recollect that thou hast received in full thy good things during thy life, and Lazarus in like manner his evil things: but now he is comforted here, and thou art distressed. [26] And beside all this, between us and you a great chasm is fixed: in order that those who wish to pass from hence to you may not be able, and that they may not pass to us, that *would come* from thence. [27] And he said, I entreat thee therefore, father, that thou wouldest send him to the house of my father: [28] For I have five brothers; that he may earnestly testify to them,

that they may not also come into this place of torment. 29 But Abraham says to him, They have Moses and the prophets; let them hear them. 30 But he said, Nay, father Abraham; but if one from the dead go to them, they will change their minds. 31 But he said to him, If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead.

## XVII.

AND he said to his disciples, It cannot be but that scandals come; but woe *to him* through whom they come! 2 It would be more profitable for him that a great millstone had been hung upon his neck, and he were thrown into the sea, than that he should scandalize one of these little ones. 3 Take heed to yourselves: if thy brother sin, rebuke him; and if he change his mind, forgive him. 4 And if he should sin against thee seven times in the day, and seven times turn again to thee, saying, I change my mind; thou shalt forgive him.

5 And the apostles said to the Lord, Superadd to our faith. 6 And the Lord said, If ye should have faith as a grain of mustard, ye should say to this mulberry tree, Be thou uprooted, and planted in the sea, and it would obey you. 7 But which of you, having a bondsman ploughing or shepherding, who, when he comes in out of the field, will say to him, Come directly, and recline at table? 8 And will not rather say to him, Prepare what I shall sup on, and gird thyself, serve me, that I may eat and drink; and after that thou shalt eat and drink? 9 Does he thank the servant because he has done what was ordered? 10 Thus ye also, when ye shall have done all the things that were directed you, say, We are useless bondsmen: we have done what it was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he was passing through the midst of Samaria and Galilee. 12 And as he was entering into a certain village, there met him ten leprous men, who stood afar off; 13 And they cried aloud, saying, Jesus, Master, have compassion on us. 14 And beholding, he said to them, Go, show yourselves to the priests. And it came to pass, in their going, they were cleansed. 15 And one of them, seeing that he was healed, turned back, glorifying God with a loud voice, 16 And fell on *his* face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where *are* the nine? 18 There were not found

to return and give glory to God, except this alien. [19] And he said to him, Rise up, and go thy way : thy faith has saved thee.

[20] And having been questioned by the Pharisees, When is the reign of God coming ? he answered them and said, The reign of God comes not with scrupulous observation : [21] Nor shall they say, Behold here ! or Behold there ! for behold, the reign of God is in the midst of you. [22] And he said to his disciples, Days will come when ye shall eagerly desire to see one of the days of the Son of man, and ye shall not see *it*. [23] And they shall say to you, Behold here ! and, Behold there ! Go not away, and follow not. [24] For as the lightning shines which lightens from one *part* under the heaven unto the other *part* under the heaven ; thus will the Son of man be in his day. [25] But first must he suffer many things, and be rejected of this race. [26] And as it happened in the days of Noah, thus also shall it be in the days of the Son of man ; [27] They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the deluge came, and destroyed all. [28] In like manner also, as it happened in the days of Lot ; they ate, they drank, they bought, they sold, they planted, they builded ; [29] But the day that Lot went out from Sodom, it rained down fire and sulphur from heaven, and destroyed all. [30] After the same manner will it be in the day when the Son of man is revealed. [31] In that day, he who shall be on the house-top, and his furniture in the house, let him not go down to take it away ; and he that is in the field, likewise let him not return back. [32] Remember the wife of Lot. [33] Whoever shall have sought to save his life shall lose it ; and whoever shall have lost it shall restore it. [34] I say to you, In that night there shall be two upon one couch, one shall be taken near (*a*), another shall be left behind (*b*). [35] Two women will be grinding together at the same mill, one shall be taken near (*a*), and the other left behind (*b*). [36] (*c*) [37] And answering they say to him, Where, Lord ? And he said to them, Where the body *is*, there will also the eagles be gathered together.

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(*a*) This verb signifies to take to one's self. (*b*) This verb means to let go from one's self. (*c*) Belongs to Matt. xxiv. 40. This 36th verse is wanting in most of the Greek copies. So said our translators, yet left it in.

## XVIII.

AND he spoke also a parable to them, that they ought always to pray, and not despond: [2] Saying, There was in a certain city, a certain judge, who feared not God, and did not reverence man: [3] And there was a widow in that city; and she came to him, saying, Do me justice against my opponent at-law. [4] And he would not for a time: but afterwards he said within himself, Though I fear not God, nor reverence man; [5] Yet because this widow gives me trouble, I will do her justice, that she may not be perpetually coming annoying me. [6] And the Lord said, Hear what the unjust judge says, [7] And will not God execute justice to his approved, who cry to him day and night, and be compassionate over them? [8] I say to you, that he will execute justice to them instantly But when the Son of man comes, shall he find the faith on the land?

[9] And he spoke also this parable to some who trust in themselves that they are righteous, and despise others: [10] Two men went up into the temple to pray; one a Pharisee, the other a tax-collector. [11] The Pharisee, standing by himself, prayed thus: O God, I thank thee, I am not as the rest of men, rapacious, unjust, adulterers, or even as this tax-collector. [12] I fast twice in the week; I give tithes of all that I acquire [13] And the tax-collector, standing afar off, would not even lift up *his* eyes to heaven, but smote upon his breast, saying, O God, be propitious to me, the sinner. [14] I say to you, this man went down to his house justified *rather* than that: for every one that exalts himself shall be humbled; and he that humbles himself shall be exalted.

[15] And they brought to him also the infants, that he might touch them: but the disciples, seeing *it*, rebuked them. [16] But Jesus having called them near, said, Suffer the little children to come to me, and do not forbid them; for to such belongs the kingdom of God. [17] Assuredly I say to you, Whoever shall not receive the kingdom of God as a little child shall not at all enter into it.

[18] And a certain ruler questioned him, saying, Good Teacher, what shall I do to inherit everlasting life? [19] And Jesus said to him, Why callest thou me good? None *is* good but one, God. [20] Thou knowest the commands, "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother." [21] And he said, All these I kept from youth. [22] And Jesus having heard that,

said to him, One thing is lacking to thee yet, Sell all that thou hast, and distribute to the needy poor, and thou shalt have treasure in heaven: and come, follow me. 23 But when he heard these *replies*, he became very sorrowful: for he was exceedingly rich. 24 And when Jesus saw him become very sorrowful, he said, With what difficulty shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to enter through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And those who heard *it* said, And who can be saved? 27 And he said, The things impossible with men are possible with God.

28 And Peter said, Behold, we left our own *possessions*, and followed thee. 29 And he said to them, Assuredly I say to you, there is none who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, 30 Who shall not receive manifold more in this time, and in the coming ages life everlasting.

31 And taking with him the twelve, he said to them, Behold, we ascend into Jerusalem, and there shall be accomplished all the things written through the prophets of the Son of man. 32 For he shall be delivered up to the nations, and will be mocked, and insulted, and spit upon: 33 And they will scourge *him*, and put him to death, and on the third day he will rise again. 34 And they understood nothing of these things: and this word was concealed from them, and they did not know the things that were said.

35 And it came to pass, as he was coming nigh unto Jericho, a certain blind man was sitting by the wayside begging. 36 And hearing a multitude passing, he asked what this was? 37 And they told him, that Jesus of Nazareth is passing by. 38 And he called out, saying, Jesus, Son of David, have compassion on me. 39 And those that went before, rebuked him, that he should be silent; but he cried out so much the more, Son of David, have compassion on me. 40 And Jesus stood, and commanded him to be brought to him; and when he was come near, he questioned him, 41 What wilt thou that I shall do to thee? and he said, Lord, that I may receive my sight. 42 And Jesus said to him, Receive thy sight; thy faith has saved thee. 43 And immediately he received his sight, and followed him, glorifying God; and all the people seeing *it*, gave praise to God.

## XIX.

AND he entered and passed through Jericho. 2 And, behold, a man, by name called Zaccheus, and he was chief

tax-collector, and he was rich. [3] And he sought to see Jesus who he is; and he could not for the crowd, for he was small in stature. [4] And having run on before, he ascended upon a sycamore that he might see him; because by that *way* he was to pass through. [5] And when he came to the place, Jesus looked up and saw him, and said to him, Zaccheus, make haste and come down, for to-day I must remain in thy house. [6] And he made haste and came down, and entertained him joyfully. [7] And having seen, they all murmured, saying, With a sinful man he has turned in to lodge. [8] And Zaccheus standing, said to the Lord, Behold, Lord, the half of my substance I give to the needy poor; and if I have taken anything from any one by false accusation, I restore fourfold. [9] And Jesus said to him, This day is salvation come to this very house, inasmuch as he also is a son of Abraham. [10] For the Son of man has come to seek and to save the lost.

[11] And as they were hearing these things, he added and spoke a parable, because he was near to Jerusalem, and because they thought that the kingdom of God was about to be presently manifested. [12] And he said therefore: A certain well-born man proceeded into a distant region to receive for himself a kingdom, and return. [13] And having called his own ten bondsmen, he gave them ten minas, and said to them, Traffic till I come. [14] But his citizens hated him, and sent an embassy after him, saying, We will not have this one to reign over us. [15] And it came to pass when he had returned, having received the kingdom, that he desired those bondsmen to be called to him to whom he had given the silver, that he might know what business they had carried on. [16] And the first came up, saying, Lord, thy mina has produced ten minas. [17] And he said to him, Well, thou good bondsman; because thou hast been faithful in a very little, have thou authority over ten cities. [18] And the second came, saying, Lord, thy mina has made five minas. [19] And he said also to this one, And thou, be thou over five cities. [20] And the other came, saying, Lord, behold thy mina, which I have kept laid up in a napkin: [21] For I was afraid of thee, because thou art an austere man; thou takest up what thou hast not laid down, and thou reapest what thou hast not sown. [22] And he says to him, Out of thine own mouth will I judge thee, wicked bondsman: thou knewest that I am an austere man, taking up what I laid not down, and reaping what I did not sow: [23] And why didst thou not give my silver to the exchange table? and I at my coming should have required it

with its produce. [24] And he said to those that stood by, Take from him the mina, and give *it* to him who has ten minas. [25] And they said to him, Lord, he has ten minas! [26] I say to you, that to every one that has *improved*, shall be given; but from him who has not *improved*, even what he has shall be taken away. [27] But these mine enemies, who would not that I should reign over them, bring hither, and slay *them* before me.

[28] And having said these things, he went on before, ascending into Jerusalem. [29] And it came to pass, as he drew near to Bethphage and Bethany, at the mount called the Olives, he sent two of the disciples, [30] Saying, Go into the opposite village, in which ye will find, on entering, a colt tied, on which no man ever sat; loose him, and lead *him hither:* [31] And if any question you, Why do you loose *him?* thus shall ye say, that the Lord has need of him. [32] And they that were sent, having departed, found as he had said to them. [33] And as they were loosing the colt, the owners said to them, Why loose ye the colt? [34] And they said, The Lord has need of him. [35] And they led him to Jesus; and having cast their own garments on the colt, they set Jesus thereon. [36] And as he proceeded, they strewed their garments in the way. [37] And as he drew near, at the descent of the mount of the Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the miracles which they had seen; [38] Saying, Blessed *be* the coming King, in the name of the Lord! peace in heaven, and glory in the highest! [39] And some of the Pharisees from the crowd said to him, Teacher, rebuke thy disciples. [40] And answering, he said, I tell you, if these shall hold their peace, the stones will cry out. [41] And as he drew near, when he saw the city, he wept over it, [42] Saying, If thou hadst known, even thou, at least in this day, the things for thy peace! but now they are concealed from thine eyes. [43] For days will come upon thee, that thine enemies will cast around thee a palisaded rampart, and compass thee round, and keep thee in on every side; [44] And will level thee with the ground, and thy children in thee; and shall not leave in thee stone upon stone; because thou knewest not the time of thy visitation.

[45] And entering into the temple, he began to expel those who were selling(*a*). [46] Saying to them, It is written: "And thy house shall be a house of prayer; but ye made it a den of

(*a*) T.R. "Therein, and them that bought."

robbers." 47 And he was teaching by day (*b*) in the temple. But the chief priests and the scribes, and the first of the people, sought to destroy him. 48 And did not find what they could do: for all the people hung upon him, in hearing him.

## XX.

AND it came to pass, on one of the days, as he was teaching the people in the temple, and proclaiming the glad tidings, the priests and the scribes came upon *him*, with the elders, 2 And spoke to him, saying, Tell us by what authority thou doest these things? or who is he that gave thee this authority? 3 And answering, he said to them, I will question you, also, a word, and tell it me. 4 The immersion of John, was it from heaven or from men? 5 And they reasoned among themselves, saying, If we say from heaven; he will say, Why have ye not believed him? 6 But if we say, From men, all the people will stone us; for they are persuaded that John was a prophet. 7 And they answered, they did not know whence. 8 And Jesus said to them, Neither do I tell you by what authority I do these things.

9 And he began to speak to the people this parable: A man planted a vineyard, and let it out to husbandmen, and resided abroad for a long time. 10 And in *the* season he sent to the husbandmen a bondsman, that they might give him of the fruit of the vineyard; but the husbandmen beat him, and sent *him* away empty. 11 And again he sent another bondsman; but they, after having beaten him also, and dishonored *him*, sent *him* away empty. 12 And again he sent a third; and they having wounded him also, expelled *him*. 13 And the lord of the vineyard said, What shall I do? I will send my beloved son; perhaps, seeing him, they will reverence *him*. 14 But seeing him, the husbandmen reasoned among each other, saying, This is the heir: let us kill him, that the inheritance may become ours. 15 And having expelled him from the vineyard, they killed *him*. What therefore shall the lord of the vineyard do to them? 16 He will come and will destroy these husbandmen, and will give the vineyard to others. And when they heard, they said, Let it not be. 17 But he looking on them said, What then is this that is written, "A stone which the builders rejected, it became the head of the corner?" 18 Every one that falls upon that stone shall be broken; but on whomsoever it shall fall, it will grind small and winnow him.

(*b*) Possibly for about six days before he was betrayed.

19 And the scribes and chief priests sought to lay
hands upon him, in the same hour, and they feared the
people; for they knew that he had spoken this parable
against them. 20 And having maliciously watched *him*, they
sent forth suborned men, feigning themselves to be just men,
that they might take hold of him by a word, in order to
deliver him up to the ruling power, and to the authority
of the governor. 21 And they questioned him, saying, Teacher,
we know that thou sayest and teachest rightly, and ac-
ceptest no one's person, but teachest in truth the way of
God: 22 Is it lawful for us to give tribute to Cæsar or not?
23 But perceiving their craftiness, he said to them, 24 Show me
a denarius, and they showed him *one*. Whose image and
superscription has it? And answering, they said, Cæsar's.
25 And he said to them, Pay, therefore, what is Cæsar's, to
Cæsar, and what is God's, to God. 26 And they were not able
to take hold of him by a word before the people; and won-
dering at his answer, they were silent.

27 And some of the Sadducees, who deny that there is any
resurrection; coming up, questioned him, 28 Saying, Teacher,
Moses wrote to us, if any one's brother die, having a wife,
and he be without children, that his brother shall take the
wife, and raise up issue to his brother. 29 There were there-
fore seven brothers; and the first, having taken a wife, died
without children; 30 And the second; 31 And the third took
her; and in like manner the seven also left no children, and
died; 32 And afterwards the woman also died. 33 In the resur-
rection, of which of them is she wife? for the seven had her
for a wife. 34 And Jesus said to them, The sons of this age
marry, and are given in marriage; 35 But those who have been
counted worthy to attain that age, and the resurrection
from among the dead, neither marry, nor are given in
marriage: 36 For neither can they die any more: for they are
like angels, and are sons of God, being sons of the resurrec-
tion. 37 But that the dead are raised, even Moses showed
in the history concerning the bush, how he called the Lord,
the God of Abraham, and the God of Isaac, and the God of
Jacob; 38 But he is not a God of the dead, but of the living:
for all live to him. 39 And some of the scribes answering said,
Teacher, thou hast spoken well. 40 For they did not dare
after that to question him at all. 41 But he said to them,
How say they that the Christ is a son of David? 42 And
David himself says in the book of Psalms: "The Lord said
to my Lord, Sit thou at my right hand, 43 Till I place thine

enemies as footstool of thy feet." [44] David therefore calls him Lord, and how is he his Son?

[45] And in the audience of all the people he said to his disciples, [46] Beware of the scribes, who like to walk in long robes, and who are fond of salutations in the markets, and first seats in the synagogues, and the first couches in the suppers, [47] Who devour the houses of the widows, and for a pretence make long prayers: these shall receive more abundant condemnation.

## XXI.

AND looking up, he saw rich men who were casting their gifts into the treasury. [2] And he saw a certain indigent widow casting in there two lepta. [3] And he said, Truly I say to you, that this needy widow has cast in more than all; [4] For all these out of their superabundance cast into the offerings: but she out of her penury has cast in all the living which she had.

[5] And some said concerning the temple, that it was adorned with beautiful stones and consecrated things, he said, [6] These things which ye behold, days will come in which there shall not be left here stone upon stone that shall not be thrown down. [7] And they questioned him, saying, Teacher, when therefore shall these things be? and what the sign when these things are about to occur? [8] And he said, Take heed be not led astray: for many shall come in my name, saying, I am *he;* and the time is drawn nigh: go ye not after them. [9] But when ye shall hear of wars, and seditions, be not terrified; for these things must first occur; but the end *is* not immediately. [10] Then said he to them, Nation shall rise against nation, and kingdom against kingdom: [11] There shall be great earthquakes in different places, and famines, and pestilences; and there will be fearful portents also, and great signs from heaven. [12] But before all these, they shall lay their hands upon you, and persecute *you*, delivering *you* up into synagogues, and prisons, bringing you before kings and governors, on account of my name. [13] But it shall turn out to you for a testimony. [14] Settle *it* therefore in your hearts, not to premeditate what ye shall speak in defence; [15] For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist nor reply to. [16] And ye shall be delivered up even by parents, and brothers, and relations; and friends, and *some* of you shall they put to death; [17] And ye will be hated by all for my name's sake. [18] And a hair of your head shall not perish. [19] By your

patient endurance ye shall preserve your lives. [20] But when ye see Jerusalem being surrounded by an encamped army, then know that her desolation is drawn nigh. [21] Then let those in Judea flee into the mountains, and they who are in the midst of her depart out, and let those in the fields not enter into her. [22] For these *are* days of vengeance, that all the things which are written may be accomplished. [23] But woe to those who are pregnant, and to those that give suck, in those days! for there shall be great distress upon the land, and wrath for this people. [24] And they shall fall by the mouth of the sword, and shall be led away captive into all the nations; and Jerusalem shall remain trodden down by the Nations until the times of the Nations be fulfilled. [25] And there shall be signs in sun, and moon, and stars, and on the land distress of nations, in despair at the roar of sea and waves: [26] Men ready to expire through fear and expectation of what is coming on the habitable earth; for the powers of the heavens shall be shaken. [27] And then shall they see the Son of man coming in a cloud with power and much glory.

[28] And when these things begin to come to pass, look up, and elevate your heads; because your redemption draws nigh. [29] And he spoke a parable to them: Behold the fig-tree, and all the trees; [30] When they already shoot forth, having seen of yourselves, ye know now that summer is near. [31] So also ye, when ye see all these things occurring, know that the reign of God is near. [32] Assuredly I say to you, that this race shall in no wise pass away, until all be fulfilled. [33] The heaven and the earth shall pass away; but my words shall in no wise pass away. [34] But take heed to yourselves, lest perhaps your hearts be oppressed, with surfeiting, and drunkenness, and anxious cares of this life, and *so* that day come upon you unawares, [35] As a snare; for it shall come on all them that sit on the face of the whole land. [36] But watch ye, and pray always, that ye may be able to escape all these things that are about to come to pass, and to be set before the Son of man.

[37] And during the day, he was teaching in the temple; and during the nights, he went out, and passed the night on the mountain that is called Olives. [38] And all the people came early in the morning to him in the temple, to hear him.

## XXII.

AND the feast of unleavened bread, called Passover, drew near. [2] And the chief priests and the scribes sought

how they might kill him; for they were afraid of the people.
3 And Satan entered into Judas, who was called Iscariot,
being of the number of the twelve. 4 And he went away and
consulted with the chief priests and captains of the temple,
how he might deliver him up to them. 5 And they were
rejoiced, and covenanted to give him silver. 6 And he con-
fessed himself bound to do it, and sought an opportunity to
deliver him up to them away from the crowd.

7 And the day of unleavened bread came, when the pass-
over must be sacrificed. 8 And he sent Peter and John,
saying, Go and prepare us the passover, that we may eat.
9 But they said to him, Where wilt thou that we prepare?
10 And he said to them, Behold, as ye enter into the city,
there shall meet you a man, carrying a pitcher of water;
follow him into the house where he enters. 11 And ye shall
say to the master of the house, The Teacher says to thee,
where is the guest-chamber, where I may eat the passover
with my disciples? 12 And he will show you a large upper
room, spread out for the feast: there make ready. 13 And
they went away, and found as he had said to them; and
they made ready the passover. 14 And when the hour came,
he reclined at table, and the apostles with him. 15 And he
said to them, I have desired most earnestly to eat this pass-
over with you before I suffer: 16 For I say to you, that I will
not eat at all of it, until it be fulfilled in the kingdom of
God. 17 And having received the cup, he gave thanks, and
said, Take this, and divide *it* among yourselves; 18 For I
say unto you, I will not henceforth drink of the produce of
the vine, until the kingdom of God shall come. 19 And
taking a loaf, he gave thanks, and broke *it*, and gave to
them, saying, This is my body, which is given on behalf of
you: this do in remembrance of me. 20 And the cup in like
manner, after the supper, saying, This cup *is* the new cove-
nant in my blood, which is poured out in behalf of you.
21 But, lo, the hand of him that delivers me up *is* with me
on the table. 22 For the Son of man, indeed, goes, as it was
declared; but woe to that man by whom he is delivered up!
23 And they began to enquire among themselves, who then
it might be that was about to do this?

24 But there was even a contention among them, who
among them should be accounted the greatest. 25 And he
said to them, The kings of the nations exercise lordship
over them; and those who exercise authority over them

call themselves benefactors (*a*). [26] But ye *are* not thus; but let the greater among you become as the younger, and the leader as he that ministers. [27] For who *is* greater, he that reclines at table, or he that ministers? *is* not he that reclines at table? but I am in the midst of you as he that ministers. [28] But ye are they who have remained permanently with me in my trials. [29] And I bequeath to you, as my Father has bequeathed me, a kingdom, [30] That ye should eat and drink at my table in my kingdom, and ye shall sit upon thrones judging the twelve tribes of Israel. [31] Simon, Simon, behold, Satan has demanded you for himself, that he may sift *you* as the wheat. [32] But I have besought concerning thee that thy faith fail not totally (*b*); and thou, when thou hast returned, strengthen thy brethren. [33] And he said to him, Lord, I am ready to go with thee, to prison and to death. [34] And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me. [35] And he said to them, When I sent you without purse, and bag *of provisions*, and sandals, lacked ye anything? And they said, Nothing. [36] He said therefore to them, But now, he that has a purse, let him take *it*, and likewise a bag *of provisions*, and he that has none let him sell his garment, and buy a sword (*c*). [37] For I say to you, that this which is written must be accomplished in me, "And he was reckoned among transgressors;" for the matter concerning me has an end. [38] And they said, Lord, behold here *are* two swords (*a*). And he said to them, It is enough.

[39] And going out, he went as was his custom, to the mount of the Olives; and the disciples also followed him. [40] And when he was at the place, he said to them, Pray that ye enter not into temptation. [41] And he withdrew from them about a stone's throw, and kneeling down, he prayed, [42] Saying, Father, if thou wilt, remove this cup from me, but then, not my will, but thine, be done. [43] And there appeared an angel from heaven strengthening him. [44] And being in agony, he prayed more earnestly; and his sweat became, as it were, great drops of blood, falling down upon the ground. [45] And rising up from the prayer, and coming to the disciples, he

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(*a*) *Energetai.* Benefactors, a name of several kings of Egypt and Syria. It had become proverbial for tyrants. (*b*) Or, "die." Luke xvi. 9, means this. (*c*) Which also means a knife. (*d*) Or, knives.

found them sleeping from the grief. 46 And he said to them, Why sleep ye? Arise and pray that ye enter not into temptation.

47 While he was yet speaking, behold a crowd, and he that was called Judas, one of the twelve, went on before them, and came near to Jesus to kiss him; 48 But Jesus said to him, Judas, deliverest thou up the Son of man with a kiss? 49 And they who were about him, seeing what was going to follow, said, Lord, shall we smite with a sword? 50 And one of them smote the bondsman of the high priest, and took off his right ear. 51 And Jesus answering, said, Suffer thus far. And he touched the ear, and healed him. 52 Then said Jesus to those coming against him, chief priests, and captains of the temple, and elders, Have ye come out as against a robber, with swords and clubs? 53 When I was daily with you in the temple, ye did not stretch out your hands against me; but this is the hour and the authority of the darkness. 54 And having taken him, they led *him* away, and brought him to the house of the high priest. And Peter followed afar off. 55 And when they had kindled a fire in the midst of the court, and sat down together, Peter sat down among them. 56 But a certain maid having seen him sitting by the light, and looking earnestly at him, said, This one was with him. 57 And he denied, saying, Woman, I do not know him. 58 And after a little time, another seeing him said, And thou art of them. But Peter said, Man, I am not. 59 And one hour, as it were, having intervened, another confidently maintained, saying, Of a truth this one was with him; for also he is a Galilean. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, a cock crew. 61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said to him, Before a cock shall crow this day, thou wilt disown me thrice. 62 And going forth without, he wept bitterly.

63 And the men who held *Jesus* mocked him, beating *him*, 64 And having blindfolded him, they asked him, saying, Prophesy, who is it that smote thee? 65 And many other things they blasphemously said to him.

66 And when it became day, the assembly of the elders of the people, chief priests and scribes, came together, and led him up into their sanhedrim, saying, 67 If thou art the Christ, tell us? And he said to them, If I tell you, ye will not at all believe; 68 And if I shall question *you*, ye will not

answer me. [69] But hereafter shall the Son of man sit on the right hand of the power of God. [70] And they all said, Art thou then the Son of God? And he said to them, Ye say that I am. [71] And they said, What need we of any further witness? for we have heard ourselves out of his own mouth.

## XXIII.

AND having risen, the whole multitude of them led him before Pilate. [2] And they began to accuse him, saying, We found this *man* stirring up disaffection and rebellion in our nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. [3] And Pilate questioned him, saying, Art thou the King of the Jews? And he answering him, says, Thou sayest. [4] And Pilate said to the chief priests and the crowds, I find no crime in this man. [5] But they urged the more, saying, He stirs up the people teaching throughout the whole of Judea, and beginning from Galilee even on to here. [6] But Pilate having heard of Galilee, questioned if the man is a Galilean? [7] And having ascertained that he is from the jurisdiction of Herod, he remitted him to Herod, who himself also was in Jerusalem in those days. [8] And Herod having seen Jesus, rejoiced exceedingly; for he had a long time desired to see him, because he had heard concerning him, and he hoped to see some sign wrought by him. [9] And he questioned him in many words; but he answered him nothing. [10] And the chief priests and scribes stood and intensely accused him. [11] And Herod with his military train despised him, mocked *him*, and having put a splendid robe upon him, sent him back to Pilate. [12] And Pilate and Herod became friends with each other on that day; for they had been before at enmity between themselves.

[13] And Pilate, having called together the chief priests, and the rulers and the people, [14] Said to them, Ye have brought to me this man, as turning the people *to disaffection;* and, lo, I, having examined *him* before you, have found no crime in this man as to those things of which you accuse him. [15] No nor yet did Herod; for he sent him to us; and, lo, nothing worthy of death is done by him. [16] I will therefore chastise him, and release *him.* [17] (*a*) [18] But they all cried out together, saying, Take this one away, and release for us

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(*a*) T. R., "For of necessity he must release one unto them at the feast." Omitted in all the oldest and best copies.

Barabbas! [19] (Who, for a certain sedition made in the city, and for murder, had been cast into prison.) [20] Pilate therefore again addressed them, desiring to release Jesus. [21] But they cried out, saying, Crucify, crucify him. [22] And a third time he said to them, What evil then has he done? for I found no crime to cause death in him. I will therefore chastise, and release him. [23] And they were urgent with loud voices, requiring that he should be crucified. And their voices prevailed. [24] And Pilate gave judgment, that what they required should be done. [25] And he released him who for sedition and murder, had been cast into prison, whom they required; but Jesus he delivered up to their will.

[26] And as they led him away, they laid hold of Simon, a certain Cyrenian, coming from the field, and put the cross on him, to bear behind Jesus. [27] And there followed him a great crowd of the people, and of women, who also were bewailing and lamenting him. [28] But Jesus turning to them said, Daughters of Jerusalem, weep not over me, but for yourselves, and over your children; [29] For, behold, days are coming in which they shall say, Happy the barren, and wombs that have never born, and breasts that nourished not. [30] Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. [31] For if they do these things to the green tree, what must be done to the dry? [32] And there were also two others, criminals (*a*), led with him to be put to death.

[33] And when they came to the place called "Skull," there they crucified him, and the criminals, one on the right hand, and the other on the left. [34] And Jesus said, Father, forgive them; for they know not what they are doing. And parting out his garments, they cast lots. [35] And the people stood beholding. And the rulers also sneered, saying, He saved others, let him save himself, if he is the Christ of God, the approved. [36] And the soldiers also mocked him, coming near, and offering him vinegar, [37] And saying, If thou art the King of the Jews, save thyself. [38] And there was an inscription over him, in letters of Greek, of Latin, and of Hebrew, THIS IS THE KING OF THE JEWS. [39] And one of the criminals, who had been hung, spoke blasphemously to him, saying, Art not thou the Christ? save thyself and us. [40] But the other answering rebuked him, saying, Dost thou not even fear God, thou that art under the same judgment? [41] And

(*a*) Or, evil workers. The A.V. implicates Jesus.

we indeed justly; for we receive the just recompense of what we have done; but this man has done nothing out of place. 42 And he said, Jesus, remember me when thou comest in thy kingdom. 43 And he said to him, Assuredly I say to thee, To-day shalt thou be with me in paradise. 44 And it was already about the sixth hour, and darkness came over all the land, until the ninth hour. 45 And the sun was darkened; and the veil of the temple rent in the midst. 46 And Jesus calling with a loud voice, said, Father, into thy hands I deliver up my spirit; and having said these things, he breathed his last. 47 And the centurion seeing what occurred, glorified God, saying, Certainly this man was just. 48 And all the crowds, who had come together to that sight, seeing the things which took place, returned beating their breasts. 49 And all those that knew him, and women who had followed him from Galilee, stood afar off, beholding these things.

50 And, behold, a man named Joseph, who was a counsellor, a good and just man, 51 (He had not assented to their counsel and deed), of Arimathea, a city of the Jews: who was waiting for the kingdom of God. 52 He having gone up to Pilate, begged the body of Jesus. 53 And he took it down, and wrapped it in fine linen, and placed it in a hewn tomb, where no one was yet laid. 54 And it was the day of the Preparation, and the sabbath was dawning. 55 And the women who had come with him out of Galilee, followed after, and saw the tomb, and how his body was placed. 56 And having returned, they prepared aromatic spices and myrrh; and on the sabbath they rested according to the command.

## XXIV.

BUT on the first *day* of the week, at early dawn in the morning, they came to the tomb, bringing the aromatic spices which they had prepared. 2 And they found the stone rolled away from the tomb. 3 And entering in, they found not the body of the Lord Jesus. 4 And it came to pass, as they were perplexed about this, that, lo! two men came upon them in glittering apparel. 5 And they being filled with fear, and inclining the face to the ground, they said to them, Why seek ye the living one among the dead? 6 He is not here, but is risen: remember how he spoke to you, being yet in Galilee, 7 Saying, The Son of man must be delivered up into the hands of men, sinners, and be crucified, and the third day rise again. 8 And they remembered his words; 9 And returning from the tomb, reported all these things to the eleven,

and to all the rest. [10] And they were the Magdalene Mary, and Joanna, and Mary *the mother* of James, and the others with them, who told these things to the apostles. [11] And their words appeared to them as an idle tale, and they believed them not. [12] But Peter rose up, and ran to the tomb; and stooping down, sees the linen clothes lying alone; and went away home, wondering in himself at what had taken place.

[13] And, behold, two of them were going on the same day to a village, distant sixty furlongs from Jerusalem, called Emmaus. [14] And they were conversing with one another concerning all these things which had happened. [15] And it came to pass, while they were conversing and reasoning, Jesus himself drawing near, went with them. [16] But their eyes were so powerfully held, as not to recognize him. [17] And he said to them, What discourses *are* those which ye have one with another, as you walk, and are gloomy? [18] And, answering, one of them, whose name was Cleopas, said to him, Does thou sojourn alone in Jerusalem, that thou hast not known what has happened in it in these days? [19] And he said to them, What things? And they said to him, The things concerning Jesus of Nazareth, who became a genuine prophet, mighty in deed and word before God and all the people; [20] And the chief priests and our rulers delivered him up to be condemned to death, and crucified him. [21] But we had hoped that it is he who was to redeem Israel: but yet besides all, to-day is the third day since these things took place. [22] Besides, also, certain women of ours made us astonished, who were early at the tomb; [23] And not finding his body, they came, saying, that they had also seen a vision of angels, who say he is living. [24] And some of those with us went away to the tomb, and found *it* even as the women had said; but him they saw not. [25] And he said to them: O without understanding and slow of heart to believe upon all that the prophets have spoken! [26] Ought not the Christ to have suffered these things, and to have entered into his glory? [27] And having begun from Moses and from all the prophets, he expounded to them in all the Scriptures (*a*) the things concerning himself. [28] And they drew nigh to the village whither they were going; and he made an appearance of proceeding further. [29] And they pressed him with urgent

(*a*) Gen. iii. 15; xix. 10; Deut. xviii. 15; Num. xxi. 8, 9, compare John iii. 14; Isa. liii.; ix. 6,7; Dan. ix. 25—27; Psa. cx.; xvi.; xxii.; Mal, iv. 2—6.

entreaties, saying, Remain with us; for it is towards evening, and the day has declined. And he entered in to remain with them. 30 And it came to pass, as he was reclining with them, having taken the bread, he blessed, and having broken he gave to them. 31 And their eyes were opened, and they knew him. And he disappeared from them. 32 And they said one to another: Was not our heart burning within us as he spoke to us in the way, *and* as he opened to us the scriptures? 33 And rising up the same hour, they returned into Jerusalem, and found the eleven and those with them, gathered together, 34 Saying, The Lord is indeed risen, and has appeared to Simon. 35 And they related what had happened in the way, and how he made himself known to them in his breaking of the bread.

36 But while they were speaking these things, he himself stood in the midst of them, and said to them, Peace *be* to you. 37 But they were amazed, and being frightened, supposed they beheld a spirit. 38 And he said to them, Why are ye troubled? And wherefore do reasonings come in your hearts? 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones, as ye see me have. 40 And having said this, he showed them his hands and his feet. 41 And while they did not yet believe for their joy, and were wondering, he said to them, Have ye here any food? 42 And they gave him part of a broiled fish. 43 And he took *it* before them, and ate. 44 And he said to them, These *are* my words which I spoke to you, being yet with you, that all things must be fulfilled which were written in the law of Moses, and the prophets, and the Psalms concerning me. 45 Then he opened their mind to understand the scriptures; 46 And said to them, Thus it is written, that the Christ should suffer, and should rise from among the dead the third day; 47 And that a change of mind and remission of sins should be proclaimed in his name among all the nations, beginning at Jerusalem. 48 Ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you; but do ye remain in the city, till ye be clothed with power from on high.

50 And he led them out as far as to Bethany: and lifting up his hands, he blessed them. 51 And it came to pass while he was blessing them, he was separated from them. 52 And they having worshipped him, returned into Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God.

# THE GLAD TIDINGS ACCORDING TO JOHN.

IN the beginning was the Logos, and the Logos was with God, and the Logos was God. 2 He existed in the beginning with God. 3 All things came into existence through him; and without him nothing came into existence which has existed. 4 In him is life; and the life was the light of men. 5 And the light shines in the darkness; and the darkness apprehended it not. 6 There came a man sent from God, his name John. 7 He came for a witness, that he might bear witness concerning the Light, that all might believe through him. 8 He was not the Light; but *was sent* that he might witness concerning the light. 9 It was the true light which illuminates every man coming into the world. 10 He was in the world, and the world existed through him, and the world did not know him. 11 He came to his own (*a*) and his own (*b*) received him not. 12 But as many as received him, to them he gave authority to become children of God, even to those believing into his name; 13 Who were made not of bloods, nor of flesh's will, nor of man's will, but of God. 14 And the Logos became flesh, and had his tabernacle among us; and we beheld his glory, glory as of the only begotten from of the Father, full of grace and truth. 15 John bears witness of him, and cries, saying, This is he of whom I said, He that comes after me takes place before me; because he was before me. 16 Because of his fulness we all received, even grace upon grace. 17 For the law was given through Moses, the grace and the truth exist through Jesus Christ. 18 No one has ever seen God; *the* only begotten Son, who is in the bosom of the Father, he declared him. 19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites, that they might question him, Who art thou? 20 And he professed, and denied not; and professed I am not the Christ. 21 And they questioned him again, What then? Art thou Elijah? And he says, I am not. Art thou the prophet? And he answered, No. 22 They said therefore to him, Who art thou? that we may give an answer to those who sent us. What sayest thou concerning thyself? 23 He said, I *am* a voice of one crying in the desert, "Make straight the way of the Lord," as said Isaiah the prophet. 24 Now they had been sent by the Pharisees, 25 And they questioned him, and said to him, Why then dost thou im-

(*a*) Neuter, home, city, or country. (*b*) Masculine, people.

merse if thou art not the Christ, nor Elijah, nor the prophet? [26] John answered them, saying, I immerse in water; there stands one in your midst, whom ye know not, [27] He who comes after me, the strings of whose sandal I am not worthy to loose. [28] These things took place in Bethany, across the river of Jordan, where John was immersing.

[29] On the morrow he sees Jesus coming to him, and says, Behold the lamb of God, that bears away the sin of the world.

[30] This is he concerning whom I said, After me comes a man who takes place before me, because he existed before me. [31] And I did not know him, but that he might be manifested to Israel, therefore I came immersing in water. [32] And John bore witness, saying, I have beheld the Spirit descending as a dove out of heaven and it remained upon him. [33] And I knew him not; but he who sent me to immerse in water, he said to me, Upon whomsoever thou shalt see the Spirit descending, and remaining on him, he it is who immerses in *the* Holy Spirit. [34] And I have seen and have borne witness that this is the Son of God.

[35] Again on the morrow John was standing and two of his disciples, [36] And attentively beholding Jesus as he walked, he says, Behold the Lamb of God! [37] And the two disciples heard him speaking, and they followed Jesus. [38] But Jesus having turned, and seeing them following, says to them, (*a*) [39] What seek ye? and they said to him, Rabbi, which being interpreted means Teacher, where dost thou remain? [40] He says to them, Come and ye shall see. They came therefore and saw where he remained, and remained with him that day: it was about the tenth hour. [41] Andrew, the brother of Simon Peter, was one of the two that heard it from John, and followed him. [42] He first finds his own brother Simon, and says to him, We have found the Messiah, which interpreted, is Christ. [43] He brought him to Jesus. Beholding him, Jesus said, Thou art Simon, the son of John; thou shalt be called Kephas, which interpreted is, Peter.

[44] On the morrow, he was minded to go forth into Galilee, and finds Philip, and Jesus says to him, Follow me. [45] And Philip was from Bethsaida, of the city of Andrew and Peter. [46] Philip finds Nathaniel, and says to him, We have found him of whom Moses in the law, and the prophets wrote,

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(*a*) The Greek has here two verses, the English only one; hence this chapter has only 51 verses instead of 52.

Jesus the son of Joseph, who is from Nazareth. 47 And Nathanael said to him, Can any good thing come out of Nazareth? and Philip says to him, Come and see. 48 Jesus saw Nathanael coming to him, and says concerning him, Behold truly an Israelite, in whom there is no guile! 49 Nathaniel says to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, when thou wast under the fig-tree, I saw thee. 50 Nathanael answered and says to him, Rabbi, thou art the Son of God, thou art the King of Israel. 51 Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. 52 And he says to him, Certainly, certainly I say to you, ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

II.

AND on the third day a marriage took place in Cana of Galilee; and the mother of Jesus was there: 2 And Jesus also was bidden, and his disciples, to the marriage. 3 And wine having failed, the mother of Jesus says to him, They have no wine. 4 And Jesus says to her, What is that to me and to thee, woman? My hour is not yet come. 5 His mother says to the servants, Whatever he says to you, do. 6 And there were set there six stone water vessels, for the purpose of the purifying of the Jews, holding two or three measures each. 7 Jesus says to them, Fill the water vessels with water. And they filled them up to the brim. 8 And he says to them, Draw now, and bear to the director of the feast. And they bore *it*. 9 And as the director of the feast tasted the water now become wine, and knew not whence it was; (but the servants who had drawn the water knew); the director of the feast calls the bridegroom, 10 And says to him, Every man at first sets on the good wine; and when they have drunk freely, then the inferior; thou hast kept the good wine until now. 11 This wrought Jesus as the beginning of signs in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he descended into Capernaum, he, and his mother, and his brothers, and his disciples; and they remained there not many days.

13 And the passover of the Jews was near, and Jesus went up into Jerusalem. 14 And he found in the temple those who sold oxen, and sheep, and doves, and the money-changers sitting: 15 And having made a scourge of small cords, he cast

all out of the temple, both the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; [16] And to those that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. [17] His disciples remembered that it is written, "The zeal of thine house consumes me." [18] The Jews therefore answered and said to him, What sign dost thou show to us, that thou doest these things? [19] Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. [20] Therefore said the Jews, forty and six years was this temple in building, and wilt thou raise it up in three days? [21] But he spoke of the temple of his body. [22] When therefore he was risen out of the dead, his disciples remembered that he had said this, and believed the scripture, and the word which Jesus had spoken. [23] And as he was in Jerusalem, in the passover, in the feast, many believed into his name, beholding his signs which he wrought. [24] But Jesus himself did not trust himself to them, because he knew all, [25] And had no need that any should testify concerning men: for he himself knew what was in the man.

## III.

BUT there was a man of the Pharisees, his name Nicodemus, a ruler of the Jews. [2] He came to him by night, and said to him, Rabbi, we know that thou hast come a teacher from God: for none can do these signs that thou doest, unless God be with him. [3] Jesus answered, Assuredly, assuredly, I say to thee, except any one be born from above, he cannot see the reign of God. [4] Nicodemus says to him, How can a man be born when he is old? can he enter a second time into the womb of his mother, and be born? [5] Jesus answered, Assuredly, assuredly, I say to thee, Except a man he born of water even Spirit, he is not able to see the reign of heaven. [6] What is born of the flesh, is flesh; and what is born of the Spirit, is Spirit. [7] Do not wonder that I said to thee, Ye must be born from above. [8] The Spirit breathes where he wills, and thou hearest his voice; and knowest not whence he comes, and whither he goes: thus is every one born of the Spirit (*a*). [9] Nicodemus answered and said to him, How can these things be? [10] Jesus answered and said to him, Thou art the teacher of Israel, and understandest not these things. [11] Assuredly, assuredly, I say to thee, we speak what we know, and bear witness of

(*a*) See Bengel, Young, &c.

what we have seen; and ye receive not our witness. [12] If I have said earthly things to you, and ye believe not, how, if I say heavenly things to you, will ye believe? [13] And no one has ascended up into the heaven, except he who descended out of the heaven, the Son of man (*a*). [14] And as Moses lifted up the serpent in the desert, thus must the Son of man be lifted up; [15] That every one that believes on him (*b*) should have everlasting life. [16] For God so loved the world, that he gave the only begotten Son, that whoever believes on him should not perish, but have everlasting life. [17] For God did not send the Son into the world that he may judge the world; but that the world may be saved through him. [18] He that believes on him comes not into judgment; he that believes not, has been judged already, because he has not believed on the name of the only begotten Son of God. [19] And this is the judgment, that the light has come into the world, and men have loved the darkness, rather than the light, because their works were wicked. [20] For every one committing vileness hates the light, and comes not to the light, lest his works should be detected. [21] But he that does the truth comes to the light, that his works may be made manifest, that they have been wrought in God.

[22] After these things Jesus came and his disciples into the land of Judea; and there he remained with them, and immersed. [23] And John also was immersing at Ænon, near to Salim, because there was much water there; and they were were coming and being immersed; [24] For John was not yet cast into prison. [25] There arose therefore a question between John's disciples and a Jew about purification. [26] And they came to John, and said to him, Rabbi, he who was with thee across the Jordan, to whom thou hast borne witness, behold, he immerses, and all come to him. [27] John answered and said, A man can take to himself nothing, unless it be given him out of heaven. [28] Ye yourselves bear witness that I said, I am not the Christ, but am sent before him. [29] He that has the bride is the bridegroom: but the friend of the bridegroom, who stands and hears him, rejoices with great joy because of the bridegroom's voice: this my joy therefore is made full. [30] He must increase; but I decrease. [31] He that comes from above is above all; he who has his origin

(*a*) T.R., "Who is in heaven." Omitted by S.V. (*b*) T.R., "Should not perish."

in the earth, is of the earth. He who comes out of the heaven, [32] Testifies what he has seen and heard; and no man receives his testimony. [33] He that receives his testimony has attested by his seal that God is true. [34] For he whom God sent speaks the words of God: for he gives not the Spirit by measure. [35] The Father loves the Son, and has given all things into his hand. [36] He that believes on the Son has everlasting life; but he who is not persuaded (*a*) to the Son shall not see life; but the displeasure of God abides on him.

IV.

WHEN therefore Jesus knew that the Pharisees had heard that Jesus makes and immerses more disciples than John, [2] (Though, indeed, Jesus himself did not immerse, but his disciples,) [3] He left Judea, and departed into Galilee. [4] And he must go through Samaria. [5] He comes, therefore, to a city of Samaria called Sychar, near to the farm which Jacob gave to his son Joseph. [6] And the well of Jacob was there. Jesus therefore, being wearied with the journey, sat down just as he was (*b*) by the well: it was about the sixth hour. [7] There comes a woman of Samaria to draw water: Jesus says to her, Give me to drink. [8] For his disciples were gone away into the city that they might buy provisions, [9] The Samaritan woman therefore says to him, How is it that thou, being a Jew, askest drink of me, being a Samaritan woman? for Jews have no communion with Samaritans. [10] Jesus answered and said to her, If thou knowest the gift of God, and who it is that says to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. [11] She says to him, Lord, thou hast no bucket, and the well is deep: from whence hast thou the living water? [12] Art thou greater than our father Jacob, who gave us the well? and drank of it himself, and his sons, and his cattle? [13] Jesus answered and said to her, Every one who drinks of this water will thirst again: [14] But whoever shall have drunk of the water that I shall give him shall not thirst unto the age; but the water that I shall give him shall become in him a fountain of water springing up into life everlasting. [15] The woman says to him, Lord, give me this water, that I may not thirst, nor come hither to draw. [16] He says to her, Go, call thy hus-

(*a*) Obedient, or subject; *apeithon*, not the common word for unbelief. (*b*) That is, on the ground, and not on any cushion or couch.

band, and come hither. [17] The woman answered, I have not a husband. Jesus says to her, Thou hast said well, I have not a husband: [18] For five husbands thou hast had; and he whom thou now hast is not thy husband: that thou hast spoken truly. [19] The woman says to him, I apprehend that thou art a prophet; [20] Our fathers worshipped in this mountain; and ye say, that it is in Jerusalem where one ought to worship. [21] Jesus says to her, Believe me, woman, that the hour comes when neither in this mountain, nor in Jerusalem, shall ye worship the Father. [22] Ye worship what ye know not; we worship what we know: because the salvation comes from the Jews. [23] But an hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth; for also the Father seeks such for his worshippers. [24] God *is* Spirit: and they that worship must worship in spirit and in truth. [25] The woman says to him, I know that Messiah comes, who is called Christ: when he is come, he will tell us all things. [26] Jesus says to her, I am he, that speaks to thee. [27] And upon this came his disciples, and wondered that he was talking with a woman; yet no one said to him, What seekest thou? or, why speakest thou with her? [28] The woman then left her water jug, and went away into the city, and says to the men, [29] Come, see a man, who told me all that ever I did: is this the Christ? [30] They went out of the city, and came to him. [31] But in the meanwhile the disciples entreated him, saying, Rabbi, eat. [32] And he said to them, I have food to eat of which you do not know. [33] The disciples say to one another, Has any one brought him anything to eat? [34] Jesus said to them, My food is that I may do the will of him that sent me, and finish his work. [35] Do you not say, There are yet four months and the harvest comes? behold, I say to you, Lift up your eyes, and look to the fields; that they are white for harvest. [36] Already he that reaps receives a reward, and gathers fruit to life everlasting: that both he that sows and he that reaps may rejoice together. [37] For in this is the saying true, One is the sower and another the reaper. [38] I sent you to reap that on which ye have not labored; others have labored, and ye have entered into their labor. [39] And many of the Samaritans of that city believed through the word of the woman, who bore witness, that He told me all things that I had done. [40] Then the Samaritans came to him, entreating him to remain with them; and he remained with them two days. [41] And many more believed through his word; [42] And

said to the woman, It is no longer on account of thy story that we believe; for we have heard ourselves, and we know that this is in truth the Saviour of the world.

43 Now after the two days he departed thence, and went into Galilee. 44 For Jesus himself bore witness, that a prophet has no honor in his own country. 45 When therefore he came into Galilee, the Galileans entertained him, having seen all that he had done in Jerusalem during the feast; for they also went to the feast. 46 He came therefore again into the Cana of Galilee, where he made the water wine. And there was a certain courtier in Capernaum, whose son was sick. 47 He, having heard that Jesus is come out of Judea into Galilee, went to him and entreated that he would come down and heal his son; for he was about to die. 48 Therefore Jesus said to him, Unless ye see signs and wonders ye will not believe. 49 The courtier says to him, Lord, come down ere my child die. 50 Jesus says to him, Go, thy son lives. The man believed the word of Jesus, and was going. 51 And already as he was going down, his bondsmen met him, and brought word that his child lives. 52 Then he inquired of them the hour when he became better. They said therefore to him, Yesterday at the seventh hour the fever left him. 53 The father therefore knew that it was in that hour in which he said to him, Thy son lives: and he believed, himself, and his whole house. 54 This again a second sign Jesus wrought, having come out of Judea into Galilee.

## V.

AFTER these things was a feast of the Jews; and Jesus ascended into Jerusalem. 2 And there is in Jerusalem over the sheep pool, which is called in Hebrew Bethzatha, *a building* having five porches. 3 In these lay a multitude of the infirm, blind, lame, *and* withered (*a*), 5 But there was a certain man there, who had been in feeble health thirty-eight years. 6 Jesus seeing this man lying, and knowing that he had been a long time *thus*, said to him, Wilt thou be made well? 7 The infirm man answered him, Lord, I have no man when the water is troubled to put me into the pool; but while I am coming, another descends before me. 8 Jesus says to him, Rise, take up thy couch and walk. 9 And im-

(*a*) See Preface T.R. "Waiting for the moving of the water. 4 For an angel descended at a certain season in the pool and troubled the water. Whoever therefore first went in after the troubling of the water, became well, whatever disease he had."

mediately the man became well, and took up his couch and walked; and on that day was sabbath. 10 The Jews therefore said to him that was healed, It is sabbath; it is not lawful for thee to carry the couch. 11 But he answered them, He that made me well, he said to me, Take up thy couch, and walk. 12 They questioned him, Who is the man that said to thee, Rise, take *it* up and walk. 13 But he that had been sick knew not who he was; for Jesus had withdrawn privately, there being a crowd in the place. 14 After these things Jesus finds him in the temple, and says to him, Behold, thou hast been made well; sin no more, lest something worse happen to thee. 15 The man went away, and told the Jews that it was Jesus, who had made him well. 16 And for this the Jews persecuted Jesus, because he did these things on Sabbath. 17 But he answered them, My Father works hitherto, and I work. 18 For this the Jews sought the more to kill him, because he had not only violated the sabbath, but also said that God was his own Father, making himself equal to God. 19 Jesus therefore said to them, Amen I say to you, the Son is not able to do anything from himself, except whatever he sees the Father doing: for whatever things he does, the Son in like manner does. 20 For the Father has affection to the Son, and shows him all things which he himself does: and he will show him greater works than these, that ye may wonder. 21 For as the Father raises up the dead and makes alive; so the Son also makes alive whom he will. 22 For neither does the Father judge any one, but has given all the judgment to the Son, 23 That all should honor the Son, even as they honor the Father. He who honors not the Son, honors not the Father who sent him. 24 Amen, amen, I say to you, that he that hears my word, and believes him that sent me, has everlasting life, and shall not come into judgment; but has passed out of death into life. 25 Amen, amen, I say to you, that an hour is coming, and now is, that the dead shall hear the voice of the Son of God: and when they hear they shall live. 26 For even as the Father has life in himself; so gave he to the Son also to have life in himself. 27 And gave him authority to execute judgment, because he is Son of man. 28 Wonder not at this: that an hour is coming in which all who are in the tombs shall hear his voice, 29 And shall go forth, those that have done, good into resurrection of life; but those that have done vileness into resurrection of judgment. 30 I am not able of myself to do anything.

As I hear, I judge; and my judgment is just; because I do not seek my own will, but the will of him that sent me. 31 If I bear witness concerning myself, my witness is not true: 32 It is another that bears witness concerning me: and ye know that the witness is true which he bears concerning me. 33 Ye sent to John, and he has borne witness to the truth. 34 Yet I receive not the testimony from man; but this I say, that ye may be saved. 35 He was the burning and shining lamp; ye were willing for an hour to rejoice in his light. 36 But the testimony which I have is greater than that of John: for the works which the Father gave me, that I might finish them, the works themselves which I do, bear witness concerning me, that my Father has sent me. 37 And the Father, he who has sent me, himself has borne witness concerning me. Did ye never hear his voice at any time, nor see his form? 38 And have ye not his word abiding in you, that you do not believe him whom he has sent? 39 Ye search the scriptures; because in them ye think ye have life everlasting; and these are the witnesses concerning me. 40 And ye are not willing to come to me, that ye may have life. 41 I do not receive glory from men. 42 But I know you, that you have not the love of God in yourselves. 43 I have come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe who receive glory one from another, and the glory from the only God ye seek not? 45 Do not think that I will speak against you to the Father: there is one that speaks against you, Moses, in whom ye hope. 46 For if ye had believed Moses, ye would believe me: for he wrote concerning me. 47 But if you do not believe his writings, how shall ye believe my words?

## VI.

AFTER these things Jesus went away beyond the lake of Galilee, *that is* of Tiberias. 2 And a great crowd followed him, because they saw the signs which he wrought on the sick. 3 And Jesus went up into the mountain, and sat with his disciples. 4 And the passover, the feast of the Jews, was near. 5 Jesus therefore lifting up *his* eyes and seeing that a great crowd is coming to him, says to Philip. Whence shall we buy loaves that these may eat? 6 But this he said, trying him; for he himself knew what he was about to do. 7 Then Philip answers: Two hundred denarii *worth* of loaves would not be sufficient, that each may receive a little. 8 One of his disciples, Andrew, Simon Peter's brother, says to him:

9 There is a little boy here, who has five barley loaves and two fishes; but what are they for so many? 10 Jesus said, Make the men recline. Now there was much grass in the place: the men therefore reclined, in number about five thousand. 11 Then Jesus took the loaves; and having given thanks, distributed to those reclining, and in like manner of the fishes, as much as they desired. 12 And when they were filled, he said to his disciples: Gather together the broken pieces which are over, that nothing may be lost. 13 They gathered *them* therefore together, and filled twelve store-baskets with broken pieces, from the five barley loaves, which remained over and above to those having eaten. 14 The men therefore having seen the sign which Jesus wrought, said, This is of a truth the Prophet who is coming into the world. 15 Jesus therefore knowing that they were about to come and to take him by force, that they might make him king, he escaped again to the mountain himself alone.

16 And when evening came, his disciples went down to the lake, 17 And having entered into the boat, they were going over the lake to Capernaum. And it was now dark, and Jesus had not yet come to them. 18 And as a strong wind was blowing, the lake was agitated. 19 Having therefore rowed about twenty-five or thirty furlongs, they see Jesus walking on the lake, and drawing near to the boat; and they were afraid. 20 But he says to them, It is I; be not afraid. 21 Then they came to receive him into the boat; and immediately the boat was at the land whither they were going.

22 On the morrow the crowd standing by the side of the lake seeing no other boat there, except that into which the disciples of Jesus were entered, and that Jesus went not with them into the boat, but his disciples alone. 23 (But there came other boats from Tiberias, near to the place where they ate the bread after the Lord had given thanks;) 24 When therefore the crowd saw that Jesus was not there, nor his disciples, they entered into the boats, and came to Capernaum, seeking for Jesus. 25 And having found him across the lake, they said to him, Teacher, when camest thou hither? 26 Jesus answered them and said, Assuredly, assuredly I say to you, ye seek me not because ye saw signs, but because ye ate of the loaves and were filled. 27 Work not for the food which perishes, but for the food which endures into life everlasting, which the Son of man shall give you; for him has the Father sealed, even God. 28 They said therefore to him, What must we do that we may work the works of God?

29 Jesus answered and said to them, This is the work of God, that ye believe on him whom he sent. 30 They said therefore to him, What sign then doest thou, that we may see and believe thee? What dost thou work? 31 Our fathers ate the manna in the desert; as it is written: "He gave them bread out of the heaven to eat." 32 Jesus therefore said to them, Assuredly, assuredly I say to you, Moses gave you not the bread out of the heaven; but my Father gives you the true bread out of the heaven. 33 For the bread of God is that which descends out of the heaven, and gives life to the world. 34 They said therefore to him, Lord, always give us this bread. 35 Then Jesus said to them, I am the bread, the life: he that comes to me shall not hunger, and he that is believing on me shall never at any time thirst. 36 But I have said to you, that ye have even seen, and do not believe. 37 All that which the Father gives me will come to me; and him that comes to me I will not by any means cast out. 38 Because I descended not out of the heaven to do my own will, but the will of him that sent me. 39 And this is the will of him that sent me, that all that he has given me I should not lose of it, but should raise it up in the last day. 40 For this is the will of my Father, that every one who looks on the Son, and believes in him, may have life everlasting; and I should raise him up in the last day. 41 The Jews were therefore murmuring at him because he said, I am the bread which descended out of the heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how now says he, I am descended out of the heaven? 43 Jesus answered and said to them, Murmur not among yourselves, 44 No one can come to me, except the Father who sent me persuade him, and I will raise him up in the last day. 45 It is written in the prophets: "And they shall be all taught of God." Every one who hears, and has learned the truth of the Father, comes to me. 46 Not that any one has seen the Father, except he who is of the Father, he has seen God. 47 Assuredly, assuredly I say to you, he that believes has life everlasting. 48 I am the bread of life. 49 Your fathers did eat the manna in the desert, and they died. 50 This is the bread which descended out of the heaven, that any one may eat of it, and not die. 51 I am the living bread that descended out of the heaven: if any one eat of my bread, he shall live for ever. The bread that I will give for the life of the world is my flesh. 52 The Jews therefore quarrelled with one another, saying, How therefore can this man give us the flesh to eat?

53 Jesus therefore said to them, Assuredly, assuredly I say to you, if you do not eat the flesh of the Son of man, and drink his blood, ye have not eternal life in you. 54 He that eats my flesh and drinks my blood, has life everlasting, and I will raise him up in the last day. 55 For my flesh is true food, and my blood is true drink. 56 He that eats my flesh, and drinks my blood, abides in me and I in him. 57 As the living Father sent me, and I live because of the Father: so he that eats me, he also shall live because of me. 58 The bread which descended out of the heaven is not as the fathers did eat and died, he that eats this bread shall live for ever.

59 These things he said in a synagogue, while teaching in Capernaum. 60 Many therefore of his disciples when they heard, said, This is a hard word; who is able to listen to it? 61 Jesus therefore knew in himself that his disciples murmured concerning this, and said to them, Does this scandalize you? 62 *What* then, if ye should behold the Son of man ascending up where he was before? 63 It is the spirit that gives life; (*a*) the flesh profits nothing: the words which I have spoken to you they are spirit and life. 64 But there are some of you that believe not. For the Saviour knew from the beginning who they are that believed, and who it was that should deliver him up; 65 And he said, For this cause I have said to you: No one is able to come to me, except it be given of the Father. 66 From that therefore many of the disciples went back, and walked no more with him. 67 Jesus said therefore to the twelve, Do ye also wish to go away? 68 Simon Peter answered him: Lord, to whom shall we go? thou hast words of life everlasting; 69 And we have believed and known that thou art the Holy One of God. 70 Jesus answered them: Did I not select you, the twelve? and among you is a devil. 71 But he spoke of Judas Iscariot, *the son* of Simon from Kerioth; for he it was who was about to deliver him up, being one of the twelve.

## VII.

AFTER these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews were seeking to kill him. 2 Now the Jews' feast of booths was near; 3 His brothers therefore said to him: Remove hence, and go into Judea, that thy disciples also may behold thy works that thou doest; 4 For no one does any thing in secret, and he

(*a*) As man's spirit gives life to his body, so Christ's words are spirit, giving life to the whole man.

himself seeks to be known before all. If thou doest these things, manifest thyself to the world. [5] For even his brothers did not believe in him. [6] Jesus therefore says to them: My time is not yet come; but your time is always ready. [7] The world is not able to hate you, but me it hates, because I testify that its works are wicked. [8] Ye ascend to the feast: I ascend not unto this feast; because my time is not fully come. [9] Having said these words, he himself remained in Galilee. [10] But when his brothers ascended, then he also ascended unto the feast, not manifestly, but in secret. [11] The Jews then sought him at the feast, and said, Where is he? [12] And there was much whispering concerning him in the crowds: Some said, That he is good; others said: No; but he misleads the crowd. [13] No one, however, spoke openly of him, for fear of the Jews.

[14] But when it was now the midst of the feast, Jesus ascended into the temple, and was teaching. [15] Therefore the Jews wondered, saying, How knows this man learning, having never been taught? [16] Jesus therefore answered them, and said, My teaching is not mine, but his who sent me. [17] If any man is willing to do his will, he shall know concerning the teaching, whether it be of God, or I speak from myself. [18] He that speaks from himself seeks his own glory; but he who seeks the glory of him who sent him, he is true and there is no injustice in him. [19] Has not Moses given you the law, and none of you practises the law? Why do ye seek to kill me? [20] The crowd answered, Thou hast a demon: who seeks to kill thee? [21] Jesus answered and said to them, I did one work, and ye all wonder. [22] Moses gave you the circumcision; (not that it is of Moses, because *it is* of the fathers) and on sabbath ye circumcise a man. [23] If a man receives circumcision on sabbath, that the law of Moses may not be violated, are ye angry at me because I made a man altogether whole on sabbath? [24] Judge not according to appearance, but judge the just judgment. [25] Wherefore said some of those of Jerusalem, Is not this he whom they seek to kill? [26] And, lo, he speaks before all, and they say nothing to him. Have the rulers come to know in truth that this is the Christ? [27] But this one, we know whence he is; when the Christ comes, no one knows whence he is. [28] Therefore Jesus cried, teaching in the temple, and saying, Do ye indeed know both me, and whence I am? and I have not come of myself, but he that sent me is true, whom ye know not. [29] I know him; because I am with him, and he has

sent me. [30] Therefore they sought to seize him: and no one laid the hand on him, because his hour had not yet come. [31] But many out of the crowd believed on him, and said, When the Christ shall come will he work more signs than this *man* has wrought? [32] Now the Pharisees heard the crowd murmuring these things concerning him; and the Pharisees and the chief priests sent officers to seize him. [33] Jesus therefore said, Yet a little time I am with you, and I go to him who sent me. [34] Ye will seek me, and shall not find *me;* and where I am ye are not able to come. [35] The Jews therefore said, Whither is he about to go, that we shall not find him? will he go to the dispersion among the Greeks, and teach the Greeks? [36] What is this word which he said, Ye will seek me, and shall not find *me?* and where I am ye are not able to come?

[37] And in the last, the great day of the feast, Jesus stood and cried, saying, If any one thirst, let him come and drink. [38] He that believes in me, as said the scripture, out of his belly shall flow rivers of living water. [39] But this he said concerning the Spirit, which they that believe in him were about to receive; for the Spirit was not yet; because neither was Jesus yet glorified. [40] Some of the people, therefore, when they heard these words of his, said, Of a truth this is the Prophet. [41] Others said, This is the Christ. But some said, Does the Christ then come out of Galilee? [42] Did not the scripture say, that of the seed of David, and from Bethlehem, the village where David was, the Christ comes? [43] A schism therefore arose in the crowd because of him. [44] And some of them said they should seize him; but no one laid hands upon him.

[45] The officers therefore, came to the chief priests and Pharisees; and these said to them, Why have you not brought him? [46] The officers answered, Never man spoke thus as this man speaks. [47] The Pharisees answered them, Are ye also led astray? [48] Does any of the rulers or of the Pharisees believe on him? [49] But this crowd that knows not the law is accursed. [50] But Nicodemus says to them (being one of them,) [51] Does our law judge the man, before it first hear and know what he does? [52] They answered and said to him, Art thou also of Galilee? Search, and see: that out of Galilee has arisen no prophet (*a*).

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(*a*) The verses from chap. vii. 53 to viii. 11, within brackets, are wanting in nearly all the best MSS.

## VIII.

12 Again, Jesus therefore spoke to them, saying, I am the light of the world; he that follows me shall not walk in the darkness; but he has the light of life. 13 The Pharisees therefore said to him, Thou bearest witness concerning thyself; thy witness is not true. 14 Jesus said to them, Though I bear witness of myself, my witness is true, because I know whence I came, and whither I go; but ye know not whence I came, nor whither I go. 15 Ye judge according to the flesh; I judge no one. 16 But even if I should judge, my judgment is true, because I am not alone, but I and he who sent me. 17 Moreover it is written in your law, that the witness of two men is true. 18 I am he that bears witness concerning myself, and the Father who sent me bears witness concerning me. 19 They said therefore to him, Where is thy Father? Jesus answered and said, Ye neither know me nor my Father: if ye had known me, ye would have known my Father also. 20 These words he spoke in the treasury, while teaching in the temple: and no one seized him, because his hour had not yet come. 21 Then he said to them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye are not able to come. 22 The Jews therefore said, Will he kill himself? because he says, Whither I go ye are not able to come. 23 Then he said to them, Ye are of those beneath; I am of those above: ye are of this world; I am not of this world. 24 I said to you, that ye shall die in your sins; for if ye believe not that I am *he*, ye shall die in your sins. 25 Therefore they said to him, Who art thou? Jesus

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T.R., "53. [And every one went to his home.

VIII. 1. But Jesus went into the mount of Olives. 2. And early in the morning he comes again into the temple, and all the people came to him: 3. And the scribes and Pharisees bring a woman taken in adultery; and when they had set her in the midst, 4. The priests say to him, tempting him, that they might have matter of accusation against him, Teacher, this woman has been taken in adultery in the very act. 5. Now Moses in the law commanded us that such women should be stoned; but what sayest thou? 6. But Jesus stooped down, and with *his* finger wrote on the ground. 7. So when they continued entreating him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast the stone at her. 8. And again he stooped down and wrote with his finger on the ground. 9. But they having heard this, being convicted by conscience, went out one by one, beginning at the eldest, so that all went out, and he was left alone, and the woman in the midst. 10. When Jesus had lifted up himself, he said unto the woman, Where are they? has no man condemned thee? 11. And she said, No man, Lord. And Jesus said to her, Neither do I condemn thee. Go: from this time sin no more."]

then says to them, What said I unto you from the beginning? [26] I have many things to say and to judge concerning you: But the Father that sent me is true; the things which I heard with him, these speak I unto the world. [27] They knew not that he spoke to them of the Father, *even* God. [28] Jesus therefore said again, When ye have lifted up the Son of man, then shall ye know that I am *he;* and of myself I do nothing; but as the Father taught me those things, so I speak. [29] And he that sent me has not left me alone; he is with me, because I do always the things that please him. [30] As he spoke these words, many believed in him.

[31] Jesus therefore said to those Jews that had believed him, If ye continue in my word, *then* are ye my disciples indeed. [32] And ye shall know the truth, and the truth will make you free. [33] They answered him, We are Abraham's seed, and have never been in bondage to any one: how sayest thou, Ye shall be made free? [34] Jesus answered them, Assuredly, assuredly, I say to you: he that does the sin is the bondsman of the sin, [35] Now the bondsman abides not in the house for ever; the Son abides for ever. [36] If therefore the Son makes you free, ye shall be free in reality. [37] I know that ye are Abraham's seed; nevertheless ye seek to kill me, because my word is not received in you. [38] I speak the things which I have seen with my Father; ye too do the things which ye have seen with your father. [39] They answered and said to him, Abraham is our father. Jesus answered them, If ye are children of Abraham ye would do the works of Abraham. [40] But now ye seek to kill me, a man that has spoken to you the truth, which I heard from God: this Abraham did not. [41] Ye do the works of your father. They said to him, We were not born of fornication; we have one Father, *even* God. [42] Jesus said to them, If God were your Father, ye would love me; for I proceeded forth, and am come from God; for neither have I come of myself, but he sent me. [43] Why do you not know this my mode of speaking? because ye are not able to hear my word. [44] Ye are of the father, the devil, and the desires of your father ye like to do. He was a manslayer from the beginning, and stands not in the truth, because truth is not in him. When he speaks the falsehood, he speaks of his own: for he is a liar, and the father of it. [45] But because I speak the truth, ye believe me not. [46] Which of you convicts me of sin? If I speak truth, why do you not believe me? [47] He that is of

God hears God's words, for this cause ye hear not, because ye are not of God. [48] The Jews answered and said to him, Say we not well that thou art a Samaritan, and hast a demon? [49] Jesus answered and said, I have not a demon; but I honor my Father, and ye dishonor me. [50] But I seek not my own glory; there is one that seeks and judges. [51] Assuredly, assuredly, I say to you, if any one keep my word he shall never behold death. [52] The Jews said to him, Now we know that thou hast a demon. Abraham is dead, and the prophets, and thou sayest, If a man keep my word, he shall never taste of death. [53] Art thou greater than our Father Abraham, who died? and the prophets died: whom makest thou thyself? [54] Jesus answered, If I shall glorify myself, my glory is nothing; it is my Father that glorifies me; of whom ye say, that he is our God; [55] And ye have not known him, but I know him; and if I should say, I know him not, I shall be a liar like to you; but I know him, and I keep his word. [56] Your father Abraham was transported with desire to see my day; and he saw, and rejoiced. [57] The Jews therefore said to him, Thou art not yet fifty years old, and has Abraham seen thee? [58] Jesus said to them, Assuredly, assuredly, I say to you, before Abraham was born, I am. [59] Then they took up stones to cast at him; but Jesus hid himself, and went out of the temple.

## IX.

AND passing along, he saw a man blind from *his* birth. [2] And his disciples entreated him, saying, Teacher, who sinned, this man or his parents, that he was born blind? [3] Jesus answered, Neither did this man sin nor his parents; but that the works of God should be manifested in him. [4] We must work the works of him that sent us, while it is day; night is coming, when no one is able to work. [5] When I am in the world, I am the light of the world. [6] Having thus spoken, he spat on the ground, and made clay of the spittle, and spread his clay upon his eyes, [7] And said to him, Go, wash in the pool of Siloam (which is interpreted, Sent.) He went away therefore and washed, and came seeing. [8] The neighbors therefore, and those who had seen that he was a beggar, said, Is not this he that sat and begged? [9] Some said, This is he; others *said*, No, but he is like him. He said, I am *he*. [10] Therefore they said to him, How then were thine eyes opened? [11] He answered, A man called Jesus made clay, and anointed mine eyes, and said to me, Go into the Siloam, and wash; then I went away

and washed, and received sight. [12] And they said to him, Where is he? He says, I know not.

[13] They bring to the Pharisees him who before was blind. [14] Now it was sabbath on the day *when* Jesus made the clay, and opened his eyes. [15] Again, therefore, the Pharisees also questioned him how he had received sight. And he said to them, He put clay upon mine eyes, and I washed, and I see. [16] Therefore said some of the Pharisees, This man is not from God, because he keeps not the sabbath. But others said, How is a man that is a sinner able to do such signs? And there was a schism among them. [17] They say therefore to the man formerly blind, What sayest thou concerning him, for opening thine eyes? He said, He is a prophet. [18] Therefore the Jews did not believe concerning him, that he was blind, and received sight, until they called the parents of him that had received his sight. [19] And they questioned them, Is this your son, that ye say was born blind? How then does he now see? [20] Then his parents answered and said, We know that this is our son, and that he was born blind; [21] But how he now sees, we know not; or who opened his eyes, we know not; he is of mature age, question him; he will speak concerning himself. [22] These things said his parents, because they feared the Jews; for the Jews had agreed already, that if any one confessed him to be the Christ, he should be excommunicated from the synagogue. [23] For this cause his parents said, He is of mature age, question him.

[24] So they called the second time the man who had been blind, and said to him, Give glory to God: we know that this man is a sinner. [25] He answered, Whether he is a sinner, I know not: one thing I know, that, although I was blind, I now see? [26] They said therefore to him, What did he to thee? how opened he thine eyes? [27] He answered them, I told you even now, and ye did not hear: why again would ye hear? would ye also become his disciples? [28] And they railed at him, and said, Thou art his disciple; but we are disciples of Moses. [29] We know that God has spoken to Moses, but this one—we know not whence he is. [30] The man answered and said to them, Why in this is a wonderful *thing*, that ye know not whence he is, and he opened my eyes! [31] We know that God hears not sinners; but if any one be a worshipper of God, and do his will, him he hears. [32] From the age, it was never heard that any one opened the eyes of one born blind. [33] If he were not from God, he could

do nothing. [34] They answered and said to him, Thou wast altogether born in sins, and thou, dost thou teach us? and they excommunicated him. [35] And Jesus heard that they had excommunicated him; and he found him, and said, Dost thou believe in the Son of man? [36] He answered and said, Who is he, Lord, that I may believe in him? [37] Jesus said to him, Thou hast both seen him, and he who is speaking with thee is he. [38] And he said, Lord, I believe; and he did him homage. [39] And Jesus said, For judgment came I into this world, that those who see not may see; and those who see may become blind. [40] Those of the Pharisees who were with him, heard *it*, and said to him, Are we also blind? [41] Jesus said to them, If ye were blind, ye would not have sin; but now that ye say, We see; your sin remains.

X.

AMEN, amen, I say to you, He that enters not by the door into the sheepfold, but ascends from another side, he is a thief and a robber; [2] But he who enters by the door is shepherd of the sheep. [3] To him the door-keeper opens; and the sheep hear his voice; and his own sheep he calls by name, and leads them out. [4] When he puts forth all his own sheep, he goes before them, and the sheep follow him; because they know his voice. [5] But a stranger they will not follow, but will flee from him; because they know not the voice of strangers. [6] This proverb spoke Jesus to them; but they understood not what things they were that he spoke to them. [7] Therefore said Jesus, Amen, amen, I say to you, that I am the door of the sheep. [8] All as many as came (*a*) were thieves and robbers; but the sheep did not hear them. [9] I am the door: if any one enter in through me, he shall be saved, and will come in and go out and find pasture. [10] The thief comes not, but to steal and to kill, and to destroy: *I* come that they may have everlasting life, and have a superabundance. [11] I am the good shepherd: the good shepherd gives his life on behalf of the sheep; [12] But the hireling, who also is not a shepherd, whose own the sheep are not, beholds the wolf coming, and leaves the sheep, and flees; and the wolf tears and scatters them; [13] Because he is a hireling, and cares not for the sheep. [14] I am the good shepherd, and I know mine, and mine know me, [15] Even as the Father knows me, and I know the Father; and I give my life on behalf of the sheep. [16] And other sheep I have which

(*a*) Pretending to be the Christ, such as the false Christs.—Acts v. 36.

are not of this fold : these also I must lead, and they shall hear my voice, and there shall be one flock, one shepherd. [17] Through this the Father loves me, because I give my life, that I may take it again. [18] No one has taken it from me, but I give it of myself. I have authority to give it, and I have authority to take it again. This command received I from my Father. [19] There occurred again a schism among the Jews, because of these words. [20] Therefore many of them said, He has a demon, and is insane ; why do ye hear him ? [21] But others said, These are not the words of a demoniac. Can a demon open the eyes of the blind ?

[22] Then it was the feast of dedication in Jerusalem ; it was winter. [23] And Jesus was walking in the temple, in the porch of Solomon. [24] The Jews therefore surrounded him, and said to him, How long dost thou hold our soul in suspense? If thou art the Christ, tell us openly. [25] Jesus answered, I told you, and ye did not believe : the works which I do in the name of my Father, these bear witness concerning me. [26] Nevertheless ye believe not, for you are not of my sheep. [27] My sheep hear my voice, and I know them, and they follow me. [28] And I give to them life everlasting, and they shall by no means perish (*a*) unto the age, and none shall wrest them out of my hand (*b*). [29] The Father who gave me, is greater than all, and none is able to wrest out of the Father's hand. [30] I and the Father are one. [31] The Jews took up stones again to stone him. [32] Jesus answered them, Many good works did I show you from the Father ; on account of which of those works are ye stoning me ? [33] The Jews answered him, For a good work we stone thee not ; but for blasphemy ; because thou, being a man, makest thyself a god. [34] Jesus answered them, Is it not written in the law, "I said, Ye are gods ?" [35] If he called them gods, to whom the word of God came, and the scripture cannot be made void ; [36] Do you say *to him*, whom the Father consecrated, and sent into the world, Thou blasphemest ; because I said, I am Son of God ? [37] If I do not the works of my Father, believe me not. [38] But if I do, even if you believe not me, believe the works ; that ye may perceive and know that the Father *is* in me, and I in the Father. [39] They sought therefore to seize him ; and he passed out of their hand,

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(*a*) Middle voice, not destroy themselves from *within*. (*b*) That is, from *without*.

40 And departed again across the Jordan, where John was at first immersing; and he remained there. 41 And many came to him, and said, John indeed performed no sign; but whatever John said concerning him was true. 42 And many believed in him there.

## XI.

BUT a certain *man* was sick, Lazarus, from Bethany, of the village of Mary and her sister Martha. 2 And it was Mary who anointed the Lord with myrrh, and wiped his feet with her hair, whose brother Lazarus was sick. 3 The sisters therefore sent to him, saying, Lord, behold, *he* for whom thou hast affection is sick. 4 But Jesus having heard, he said, This sickness is not to death, but on account of the glory of God, that the Son of God may be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When therefore he heard that he was sick, then indeed he continued two days still in the place where he was. 7 Then after this he says to the disciples, Let us go into Judea. 8 The disciples say to him, Teacher, the Jews were recently seeking to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours of the day? If any one walk in the day he does not stumble, because he sees the light of this world. 10 But if any one walk in the night he stumbles, because the light is not in him. 11 These things he said: and after this he says to them, Lazarus our friend is fallen asleep; but I go, that I may awake him. 12 Then said the disciples to him, Lord, if he is fallen asleep, he will be saved. 13 But Jesus spoke of his death; but they thought that he was speaking of the repose of the sleep. 14 Then, therefore, Jesus said to them openly, Lazarus has died. 15 And I rejoice on your account that I was not there, so that ye may believe; but let us go to him. 16 Therefore said Thomas, who is called Didymus, to his fellow disciples, Let us also go, that we may die with him.

17 Jesus therefore arriving, found that he had been already four days in the tomb. 18 Now Bethany was near Jerusalem, about fifteen furlongs distant. 19 And many of the Jews had come to those with Martha and Mary, to comfort them concerning their brother. 20 Martha therefore, when she heard Jesus is coming, went to meet him; but Mary was sitting in the house. 21 Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died. 22 Even now I know that whatever thou shalt ask of God, God will give thee. 23 Jesus says to her, Thy brother shall rise again.

[24] Martha says to him, I know that he shall rise again in the resurrection in the last day. [25] But Jesus said to her: I am the resurrection, and the life; he that believes in me, though he have died, shall live: [26] And all the living and believing in me shall not die for ever. Believest thou this? [27] She says to him, Yes, Lord: I have believed that thou art the Christ, the Son of God, who comes into the world. [28] And having said these things, she went away, and called Mary her sister, secretly, saying, The Teacher is present, and calls thee. [29] And as soon as she heard, she rose up quickly, and came to him. [30] Now Jesus had not yet come to the village, but was still in the place where Martha met him. [31] The Jews therefore who were with her in the house, and were consoling her, seeing Mary, that she rose up suddenly and went out, followed her, thinking she goes to the tomb to weep there. [32] Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. [33] Jesus therefore, when he saw her weeping, and the Jews who came with her weeping, was deeply agitated in the spirit, and was himself troubled, [34] And said, Where have you laid him? They say to him, Lord, come and see. [35] Jesus wept. [36] The Jews therefore said, See what affection he had for him! [37] But some of them said, Could not he who opened the eyes of the blind, have caused also that this man should not have died? [38] Jesus therefore, again deeply agitated in himself, comes to the tomb. It was a cave, and a stone was lying over it. [39] Jesus says, Take away the stone. Martha, the sister of the deceased, says to him, Lord, now he emits an offensive odor: for it is the fourth day. [40] Jesus says to her, Did I not tell thee, that if thou wouldst believe thou shouldst see the glory of God? [41] So they took away the stone (*a*). And Jesus lifted *his* eyes above, and said, Father, I thank thee that thou didst hear me: [42] Yet I knew that thou hearest me always; but for the sake of the crowd who stand around, I spoke, that they might believe that thou didst send me. [43] And when he had thus spoken, he cried out with a loud voice: Lazarus, come forth. [44] And the dead came forth, swathed about feet and hands with rollers, and his face was bound round with a handkerchief. Jesus says to them: Loose him, and let him go. [45] Many therefore of the Jews, those who had come to Mary, and beheld what he had done, believed in him.

(*a*) T. R., "From the place where the dead was laid."

46 But some of them went to the Pharisees, and told them what Jesus had done.

47 Therefore the chief priests and Pharisees gathered a sanhedrim, and said, What are we doing, seeing that this man performs many signs? 48 If we let him alone thus, all will believe in him; and the Romans will come, and take away both THE PLACE and nation. 49 But a certain one of them, Caiaphas, being high priest of that year, said to them, Ye know nothing at all, 50 Nor consider that it is profitable that one man should die for the people, and that the whole nation perish not. 51 But he said this not from himself: but being high priest of that year, he prophesied that Jesus was about to die for the nation; 52 And not for the nation alone, but that also he might gather together into one the children of God also that are scattered abroad. 53 Therefore, from that day, they took counsel together to put him to death.

54 Jesus therefore no longer walked openly among the Jews; but departed thence into the country near the desert, into a city called Ephrem, and there he sojourned with the disciples. 55 And the passover of the Jews was near, and many ascended into Jerusalem out of the country before the passover, that they might purify themselves; 56 They sought therefore for Jesus, and said among themselves, standing in the temple, What think ye, that he will not come to the feast? 57 Now the chief priests and the Pharisees had given commands, that if any one knew where he is, he should show how they might apprehend him.

## XII.

JESUS therefore six days before the passover came into Bethany, where Lazarus was whom Jesus raised out of the dead. 2 So they made him a supper there; and Martha served; but Lazarus was one of those who reclined with him. 3 Then Mary took a pound of myrrh, of genuine nard, of great price; anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the myrrh. 4 But says Judas Iscariot, one of his disciples, who was about to deliver him up, 5 Why was not this, the myrrh, sold for three hundred denarii and given to the needy poor? 6 But he said this, not because about the needy poor it concerned him, but because he was a thief, and having the bag, stole what was deposited in it. 7 Then said Jesus, Let her alone, that she may keep this until the day of my embalming; 8 For the needy poor ye have always with you; but me ye have not always.

9 A great crowd therefore of the Jews knew that he was
there; and they came not on account of Jesus only, but that
they might see Lazarus, whom he had raised out of the dead.
10 But the chief priests determined to put Lazarus also to
death; 11 Because many of the Jews on his account were
going away, and believing in Jesus.

12 On the morrow, a great crowd *that* had come into the
feast, having heard that Jesus is coming to Jerusalem,
13 Took the branches of the palm trees, and went forth to
meet him, and cried, saying, Hosanna: Blessed is he that
comes in the name of the Lord and the King of Israel.
14 And Jesus, having found a young ass, sat upon it; as it
is written: 15 "Fear not, daughter of Zion, behold thy king
comes, sitting on an ass's colt." 16 Now his disciples knew
not these things at the first; but when Jesus was glorified,
then they remembered that these things were written of him,
and *that* they had done these things to him. 17 The crowd
therefore that was with him when he called Lazarus out of
the tomb, and raised him out of the dead, bore witness. 18 On
this account also the crowd met him, because they heard of
his having wrought this sign. 19 Then the Pharisees said
among themselves: Ye see that ye gain nothing? Behold!
the world is gone away after him.

20 Now there were some Greeks among those ascending
that they might worship in the passover. 21 These therefore
came to Philip, who was from Bethsaida of Galilee, and
entreated him, saying, Lord, we desire to see Jesus. 22 Philip
comes and tells Andrew: and again Andrew and Philip
come and tell Jesus: 23 But Jesus answers them, saying,
The hour is come, that the Son of man should be glorified.
24 Assuredly, assuredly, I say to you, except the grain of
wheat falling into the land, die, it abides alone; but if it
die it bears much fruit. 25 He that has affection for his life
loses it; and he that hates his life in this world, shall guard
it into life everlasting. 26 If any one minister to me, let him
follow me; and where I am, there also shall my minister
be; and if any one minister to me, him will the Father
honor. 27 Now is my soul troubled; and why should I say,
Father, save me out of this hour? when yet for this cause
I have come into this hour. 28 Father, glorify thy name.
Then there came a voice out of the heaven, saying, I have
both glorified *it*, and will glorify *it* again. 29 The crowd,
therefore, that stood by when they heard, said, that it thun-
dered; others said, An angel has spoken to him. 30 Jesus

answered, This voice came not on my account, but for you. 31 Now is a judgment of this world: now shall the ruler of this world be cast out. 32 And I, if I should be lifted up out of the earth, will draw all to myself. 33 And this he said, signifying by what manner of death he was about to die. 34 Then the people answered him, We have heard out of the law, that the Christ abides for ever; and how sayest thou the Son of man must be lifted up? Who is this—the Son of man? 35 Jesus therefore said to them, Yet a little time is the light among you. Walk while ye have the light, that darkness seize not upon you: for he that walks in the darkness does not know whither he goes. 36 While ye have the light, believe in the light, that ye may become sons of light. Jesus spoke these things, and going away, hid himself from them.

37 But though he had wrought so many signs in their presence, yet they believed not in him. 38 Thus the word of Isaiah the prophet was fulfilled, which he said, "Lord, who believed our report? and to whom was the arm of the Lord revealed?" 39 On this account they were not able to believe that again said Isaiah, 40 "They have blinded their eyes, and have hardened their heart; that they should not see with the eye, and understand with the heart, and should turn and I should heal them." 41 These things said Isaiah, because he saw his glory, and spoke concerning him. 42 Nevertheless, even of the chief rulers many believed in him; but on account of the Pharisees did not confess, lest they should be expelled from the synagogue: 43 For they loved the glory of men more than the glory of God. 44 But Jesus cried and said, He that believes in me, believes not only in me, but in him that sent me. 45 And he that is beholding me (*a*), beholds him that sent me. 46 I have come a light into the world, that all that believe in me may not remain in the darkness; 47 And if any one hear my words and guard *them* not, I do not judge him; for I came not to judge the world, but to save the world. 48 He who is rejecting me, and not receiving my words, has that which judges him, the word which I spoke, that shall judge him in the last day. 49 Because I spoke not from myself; but the Father who sent me, he has given me a command, what I should enjoin, and what I should declare. 50 And I know that his

(*a*) "He sees the divine perfections displayed; and in my person, he beholds the character of the Father."—*Boothroyd.*

commission is everlasting life. What therefore I speak, as the Father has spoken to me, so I speak.

## XIII.

NOW before the feast of the passover, Jesus, knowing that his hour had come that he should depart out of this world to the Father, having loved his own who were in the world, loved them to the end. [2] And during supper, the devil having already put into *his* heart that Judas Iscariot, Simon's son, should deliver him up; [3] Knowing that the Father had given him all things into his hands, and that he came forth from God, and was going to God, [4] He rises from the supper, and lays aside his garments; and having taken a linen towel, he girded himself; [5] Then he pours water into the washhand basin, and began to wash the disciples' feet, and to wipe *them* with the towel with which he was girded. [6] And he comes therefore to Simon Peter; and he says to him, Dost thou wash my feet? [7] Jesus answered and said to him, What I do thou knowest not now; but thou shalt know afterwards. [8] Peter says to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. [9] Simon Peter says to him, Not my feet alone, but even the hands and the head. [10] Jesus says to him, He that has been bathed needs not to wash but the feet, but is wholly clean; and ye are clean, yet not all. [11] For he knew him that was delivering him up. For this cause he said, Ye are not all clean. [12] When therefore he had washed their feet, he took his garments, and reclining again at table, he said to them, Know ye what I have done to you? [13] Ye call me the Teacher, and the Lord; and ye say well; for I am. [14] If I, therefore, the Lord and the Teacher, have washed your feet; ye also ought to wash one another's feet; [15] For I have given you an example, that according as I did to you, so you should do. [16] Assuredly, assuredly, I say to you, there is no bondsman greater than his lord, nor an apostle greater than he who sent him. [17] If ye know these things, happy are ye if ye do them. [18] I speak not concerning you all: for I know those whom I selected: but that the scripture might be fulfilled. "He that eats my bread lifted up his heel against me." [19] From this time I tell you before it occurs, that when it occurs, you may believe that I am *he*. [20] Assuredly, assuredly, I say to you, he who receives whomsoever I send receives me; and he that receives me, receives him who sent me.

[21] Having said these things, Jesus was troubled in his

Spirit, and testified and said, Assuredly, assuredly, I say to you, that one of you will deliver me up. [22] The disciples looked one on another, doubting of whom he spake. [23] There was reclining in Jesus's bosom one of his disciples, whom Jesus loved. [24] To him therefore Simon Peter makes a sign, to inquire who it is of whom he speaks? [25] And he, leaning back on the breast of Jesus, says to him, Lord, who is it? [26] Jesus answers and says, He it is to whom I, after I have dipped the morsel, give *it*. Then having dipped the morsel he takes and gives *it* to Judas Iscariot, Simon's *son*. [27] And after the morsel, then Satan entered into him. Jesus therefore said to him, What thou doest do quickly. [28] But none of those reclining at table knew why he said this to him: [29] But some supposed, because Judas kept the bag, that Jesus said to him, Buy what we need for the feast, or, that he should give something to the needy poor. [30] He then, having received the morsel, went immediately out; and it was night. [31] When, therefore, he was gone out, Jesus says, Now has been glorified the Son of man, and God is glorified in him. [32] If God is glorified in him, God will also glorify him in himself, and shall glorify him immediately. [33] Little children, yet a little while I am with you. You will seek me; and as I said to the Jews, that whither I go, ye are not able to come; so to you I say now. [34] A new command I give to you, That ye love one another; As I HAVE LOVED YOU (*a*), that ye also should love each other. [35] In this will all know that ye are disciples of mine, if ye have love toward each other. [36] Simon Peter says to him, Lord, whither goest thou? Jesus answered, Whither I go thou art not able to follow me now; but thou shalt follow afterwards. [37] Peter says to him, Why am I not able to follow thee now? I will lay down my life for thee. [38] Jesus answers, Wilt thou lay down thy life for me? Assuredly, assuredly, I say to thee, a cock will not at all crow, till thou hast denied me thrice.

## XIV.

LET not your heart be troubled: believe in God, believe also in me. [2] In my Father's house are many abodes; but if not, I would have told you. For I go to prepare you a place. [3] And if I go and prepare a place for you, I am coming again, and will receive you to myself; so that where I am, ye may be also. [4] And ye know the way whither I go.

(*a*) This is what is new.

5 Thomas says to him: Lord, we know not whither thou goest and how are we able to know the way? 6 Jesus says to him, I am the way, and the truth, and the life: no one comes to the Father, if not through me. 7 If ye have known me, ye shall know my Father also: and from this time ye know him, and have seen him. 8 Philip says to him, Lord show us the Father, and it is sufficient for us. 9 Jesus says to him, Have I been so long time with you, and yet dost thou not know me, Philip? He that has seen me, has seen the Father; how sayest thou, Show us the Father? 10 Believest thou not that I *am* in the Father, and the Father is in me? the words which I speak to you, I speak not from myself; but the Father who dwells in me, he does his works. 11 Believe me that I *am* in the Father, and the Father in me: or else believe the very works. 12 Assuredly, assuredly, I say to you, he that believes in me, the works that I do he shall do also; and greater than these shall he do; because I am going to the Father; 13 And whatever ye shall ask in my name, this will I do; that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do *it*. 15 If ye love *me*, keep my commands. 16 And I will entreat the Father, and he will give you another Advocate, that he may be with you unto the age; 17 The Spirit of the truth; whom the world is not able to receive, because it beholds him not; neither knows him; you know him, because he remains with you, and is in you. 18 I will not leave you orphans: I am coming to you. 19 Yet a little time, and the world beholds me no more; but ye behold me; because I live, you also shall live. 20 In that day ye shall know that I *am* in the Father, and you in me, and I in you. 21 He that has my commands, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas says to him, not the Iscariot, Lord, and how is it that thou art about to manifest thyself to us, and not to the world? 23 Jesus answered and said to him, If any one love me, he will keep my word; and my Father will love him, and we will come to him, and make an abode with him. 24 He that loves me not, does not keep my words; and the word which ye hear is not mine, but the Father's who sent me. 25 These things I have said to you, while remaining with you; 26 But the Advocate, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and will bring to your remembrance all things which I spoke to you. 27 Peace I leave with you; my peace I give to you; not as the world

gives to you do I give to you. Let not your heart be troubled, neither let it be afraid. [28] Ye have heard that I said to you: I go away, and am coming to you. If ye loved me, ye would rejoice, because I go to the Father; for the Father is greater than I. [29] And now I have told you before it happens, that when it may happen, ye may believe. [30] I will no more speak much with you; for the ruler of the world comes; and in me he has nothing. [31] But that the world may know that I love the Father; and as the Father has commanded me, thus I do. Rise up; let us go hence.

## XV.

I AM the true vine, and my Father is the VINE-DRESSER. [2] Every branch in me that bears not fruit, he takes it away; and every one that bears fruit he prunes it, that it may bear more fruit. [3] Ye are already pruned through the word which I have spoken to you. [4] Remain in me, and I in you. As the branch is not able to bear fruit of itself, if it remain not in the vine; so neither ye, unless you remain in me. [5] I am the vine, ye the branches: he who is remaining in me, and I in him, he bears much fruit; because separated from me ye are not able to do any thing at all. [6] If any one remains not in me, he is cast forth as a branch, and is withered; and they gather it, and cast it into the fire, and it is burned. [7] If ye remain in me, and my words remain in you, ye shall ask whatever you wish, and it shall be done to you. [8] In this is my Father glorified, that ye bear much fruit; and become my disciples. [9] According as the Father loved me, I also loved you: remain ye in my love. [10] If ye keep my commands, ye shall remain in my love, as I have kept my Father's commands, and remain in his love. [11] These things have I spoken to you that my joy might be in you, and your joy may be filled up. [12] This is my command, that ye love one another, as I loved you. [13] Greater love has no one than this, that one lay down his life for his friends. [14] For ye are my friends if ye do whatever I command you. [15] No more do I call you bondsmen; because the bondsman knows not what his lord does: but I have called you friends; because I made known unto you all things that I heard from my Father. [16] Ye did not select me, but I selected you, and placed you, that ye should go and bear fruit, and your fruit should remain; that whatever ye ask the Father in my name he may give you. [17] These things I command you, that ye love one another. [18] If the world hate you, know ye that it has hated me before you. [19] If you were of the world, the world would

have affection for its own; but because ye are not of the world, but I selected you out of the world, on this account the world hates you. [20] Remember the word that I said to you: There is no bondsman greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. [21] Howbeit all these things they will do unto you on account of my name, because they know not him who sent me. [22] If I had not come and spoken to them, they would not have sin; but now they have no pretext for their sin. [23] He that hates me, hates my Father also. [24] If I had not done among them the works which no other has done, they would not have had sin; but now they have even seen them, and yet have hated both me and my Father. [25] But that the word written in their law might be fulfilled: "They hated me for nothing." [26] When the Advocate comes, whom I will send to you from the Father, the Spirit of truth, that goes forth from the Father, he shall bear witness of me: [27] And ye also are witnesses, because ye are with me from the beginning.

## XVI.

THESE things I have spoken to you, that you should not be scandalized. [2] They will put you out of the synagogues; but the hour is coming, that every one who kills you will think that he offers a service to God. [3] And these things they will do, because they know not the Father, nor me; [4] Nevertheless these things I have spoken to you, that when their hour is come, you may remember that I spoke of them. But I did not say these things to you from the beginning, because I was with you. [5] But now I go to him that sent me; and none of you inquires, Whither goest thou? [6] Yet because I have said these things to you, sorrow has filled your heart. [7] But I tell you the truth: it is profitable for you that I depart; for if I depart not, the Advocate will not come to you; but if I go, I will send him to you. [8] And when he is come, he will convict the world concerning sin, and concerning righteousness, and concerning judgment: [9] Concerning sin, indeed, that they believe not in me; [10] But concerning righteousness, because I go away to the Father, and you behold me no more; [11] But concerning judgment, because the ruler of this world has been judged. [12] I have yet many things to say to you, but you are not able to bear them now. [13] But when he, the Spirit of the truth is come, he shall guide you into the truth: for he will not speak from himself; but whatever he may hear, he will speak; and announce to you

the coming things. [14] He will glorify me; because he will receive of mine, and announce *it* to you. [15] All things that the Father has are mine: on account of this I said, that he receives of mine and will announce *it* to you. [16] A little while and ye no longer behold me; and again a little while, and ye shall see me. [17] Then *some* of his disciples said to each other: What is this which he says to us, A little while and ye behold me not; and again a little while, and ye shall see me; and, because I go to the Father? [18] They said therefore, What is this which he says, this little while? we know not of what he speaks. [19] Jesus knew that they desired to inquire of him, and said to them, Is it concerning this that ye inquire among yourselves, because I said, A little while, and ye behold me not; and again a little while, and ye shall see me? [20] Assuredly, assuredly, I say to you, that you will weep and lament, but the world will rejoice: you will be sorrowful, but your sorrow shall become joy. [21] The woman when she is in labor has sorrow, because her time has come; but when she has borne the child, she remembers no more the anguish, on account of the joy that a man is born into the world. [22] And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no one takes from you. [23] And in that day ye shall inquire nothing of me. Assuredly, assuredly, I say to you, if ye shall ask the Father anything, he will give *it* you, in my name. [24] Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be filled up.

[25] These things I have spoken to you in proverbs: an hour comes when I shall no more speak to you in proverbs, but I shall tell you plainly concerning the Father. [26] In that day ye shall ask in my name; and I say not to you, that I will entreat the Father concerning you; [27] For the Father himself has affection for you, because ye had affection for me, and have believed that I came forth from God. [28] I came forth from the Father, and have come into the world: again I leave the world, and proceed to the Father. [29] The disciples say; Lo! now thou speakest plainly, and speakest no proverb; [30] Now know we that thou knowest all things, and hast not need that any one should inquire of thee: by this we believe that from God thou didst come forth. [31] Jesus answered them, Ye do now believe. [32] Behold an hour comes, and the hour has come, that ye will be scattered each one to his home, and will leave me alone; and I am not alone, for the Father is with me. [33] These things I have spoken to you

that in me ye may have peace. In the world ye have distress; but be of good courage; I have conquered the world.

## XVII.

THESE things spoke Jesus, and lifted up his eyes to the heaven, and said: Father, the hour is come; glorify thy Son, that the Son may glorify thee: [2] According as thou hast given him authority over all flesh, that whatever thou hast given him, to them he should give life everlasting. [3] And this is the everlasting life, to know thee the only true God, and him whom thou didst send, Jesus Christ. [4] I glorified thee on the earth; having finished the work which thou hast given me to do. [5] And now, O Father, glorify thou me with thyself with the glory which I had with thee before the world was. [6] I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and thou hast given them to me; and they have kept thy word. [7] Now they know that all things whatever thou hast given me are from thee; [8] Because I have given them the words which thou hast given me, and they received them, and knew truly that I came forth from thee, and believed that thou didst send me. [9] I am entreating concerning them; I am not entreating concerning the world; but concerning those whom thou hast given me; because they are thine, [10] And thou hast given them to me, and I am glorified in them. [11] And I am no more in the world, but they are in the world, and I come to thee, Holy Father, keep them through thine own name, which thou hast given me, that they may be one, even as we *are*. [12] When I was with them, I kept them in thy name, those that thou hast given me I guarded, and none of them was destroyed, but the son of destruction; thus the scripture is fulfilled. [13] But now I come to thee; and these things I speak in the world, that they may have my joy completed in them. [14] I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. [15] I entreat not that thou shouldest take them out of the world, but that thou wouldest keep them out of the evil. [16] They are not of the world, even as I am not of the world. [17] Consecrate them through the truth: thy word is the truth. [18] As thou didst send me into the world, I also send them into the world. [19] And for their sakes I consecrate myself, that they also may be consecrated in truth. [20] Nor do I entreat concerning these alone, but also concerning those who believe in me through their word: [21] That all may be one; as thou, Father,

in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me. [22] And the glory which thou hast given me I have given them; that they may be one, even as we; [23] I in them, and thou in me, that they may be perfected into one, that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. [24] Father, what thou hast given me I will that they also may be with me where I am; that they may behold my glory, which thou hast given me; because thou lovedst me before the foundation of the world. [25] Righteous Father, and the world knew thee not; but I knew thee, and these knew that thou didst send me. [26] And I made known to them thy name, and will make it known; that the love wherewith thou hast loved them may be in them, and I in them.

## XVIII.

HAVING spoken these words, Jesus went out with his disciples across the wintry torrent, Kedron, where was a garden, into which he entered, and his disciples. [2] And Judas also, who delivered him up, knew the place; because Jesus often resorted there with his disciples. [3] Judas therefore having taken the band *of soldiers* and officers from the chief priests and from the Pharisees, comes with torches and lamps, and weapons. [4] But Jesus, knowing all the things that were coming upon him, having gone forth, said to them, Whom seek ye? [5] They answered him, Jesus the Nazarene. He says to them, I am *he*. Now Judas also, who delivered him up, was standing with them. [6] When therefore he had said, I am *he*, they went away backward, and fell to the ground. [7] He inquired of them therefore again, Whom do you seek? And they said, Jesus the Nazarene. [8] Jesus answered, I told you that I am *he:* if therefore ye seek me, permit these to go away. [9] That the word might be fulfilled which he spoke, Of those whom thou hast given to me, I lost none. [10] Then Simon Peter, having a sword, drew it and smote the bondsman of the high priest, and cut off his right ear. And the bondsman's name was Malchus. [11] Jesus therefore said to Peter, Put up the sword into the sheath. The cup which my Father has given me, shall I not drink it?

[12] So the band, and the captain and officers of the Jews apprehended Jesus, and bound him, [13] And they led him away to Annas first; for he was father-in-law to Caiaphas, who was the high priest that year. [14] Now it was Caiaphas who gave counsel to the Jews, that it is profitable for one

man to be destroyed for the people. 15 And Simon Peter and another disciple followed Jesus: but that disciple was known to the high priest, and went in with Jesus into the court of the high priest. 16 But Peter stood at the door without. Then went out the other disciple, who was known to the high priest, and spoke to the portress, and brought in Peter. 17 Then the female servant, the portress, says to Peter, Art thou also of the disciples of this man? He says, I am not. 18 And the bondsmen and officers were standing, having made a fire of charcoal, because it was cold, and were warming themselves; and Peter also was with them, standing and warming himself. 19 The high priest therefore inquired of Jesus concerning his disciples, and concerning his teaching. 20 Jesus answered him, I have freely spoken to the world: I taught always in a synagogue, and in the temple, where all the Jews resort, and in secret have I said nothing. 21 Why dost thou question me? Question those who have heard me, what I spoke to them: lo, these know what I have said. 22 And when he had said these words, one of the officers, who was standing by, gave Jesus a blow on the face with the palm of his hand, saying, Answerest thou the high priest thus? 23 Jesus said to him, If I spoke evil, bear witness of the evil; but if well, why dost thou smite me? 24 Then Annas sent him bound to Caiaphas the high priest. 25 And Simon Peter was standing and warming himself. They said therefore to him, Art thou also of his disciples? He denied, and said, I am not. 26 One of the bondsmen of the high priest, who was kinsman of him whose ear Peter cut off, says, Did not I see thee in the garden with him? 27 Again, therefore, Peter denied; and immediately a cock crew.

28 Then they lead Jesus from Caiaphas to the prætorium. It was early morn, and they themselves went not into the prætorium, that they might not be defiled; but might eat the passover. 29 So Pilate went out to them, and says, What accusation do you bring against this man? 30 They answered and said to him, If he were not an evil doer, we would not have delivered him up to thee. 31 Then Pilate said to them, Take him yourselves, and according to your law judge him. The Jews therefore said to him, It is not legal for us to put any one to death; 32 That the word of Jesus might be fulfilled, which he spoke, signifying what manner of death he should die. 33 Pilate therefore entered again into the prætorium, and called Jesus, and said to him, Art thou the

King of the Jews? 34 Jesus answered, Hast thou said this thing of thyself, or did others tell it thee concerning me? 35 Pilate answered, I am not a Jew. Thine own nation and the chief priests delivered thee up to me: what hast thou done? 36 Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then my attendants also would have fought that I might not be delivered up to the Jews; but now is my kingdom not from hence. 37 Pilate therefore said to him, Art thou not a king then? Jesus answered, Thou sayest that I am a king. To this end also have I been born, and for this am I come into the world, that I may bear witness to the truth. Every one who is of the truth hears my voice. 38 Pilate says to him, What is truth? And saying this, he went out again to the Jews, and says to them, I find no fault whatever in him. 39 But ye have a custom, that I release one to you at the passover: will ye therefore that I release to you the King of the Jews? 40 Then they cried out again, saying, Not this one, but Barabbas. Now Barabbas was a robber.

## XIX.

THEN Pilate therefore took Jesus and scourged *him*. 2 And the soldiers, wreathing a crown out of acanthus, placed *it* on his head, and threw around him a purple mantle, 3 And they approached him and said, Hail, King of the Jews! And they gave him blows. 4 And Pilate went out again, and says to them, Behold, I bring him out to you, that ye may know that I find in him no fault whatever. 5 Jesus therefore came forth, wearing the acanthine crown, and the purple mantle, and he says to them, Behold the man! 6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify, crucify him. And Pilate says to them, Take him yourselves, and crucify *him*: for I find no fault in him. 7 The Jews answered, We have a law, and according to the law he ought to die, because he made himself *the* Son of God. 8 When therefore Pilate heard this word, he was the more afraid; 9 And entered into the prætorium, and says to Jesus, Whence art thou? But Jesus gave him no answer. 10 Pilate says to him, Dost thou not speak to ME? Dost thou not know that I have authority to release thee, and have authority to crucify thee? 11 Jesus answered him, Thou wouldest have no authority against me, if it had not been given thee from above: for this cause he that delivered me to thee has greater sin. 12 Upon this Pilate sought to release him; but the Jews cried out saying,

If thou releasest this one, thou art not a friend of the Cæsar: every one that makes himself a king speaks against the Cæsar. 13 Pilate therefore, having heard these sayings, brought Jesus out, and sat down upon the Tribunal, in a place called Pavement, in Hebrew Gabbatha. 14 Now it was the preparation of the passover, about the sixth hour; and he says to the Jews, Behold your King! 15 Then they cried out, Away, away, crucify him! Pilate says to them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. 16 Then he delivered him, therefore, to them that he might be crucified. And they took Jesus and led him away.

17 And he, bearing his cross by himself, went forth into a place called "of a skull," which in Hebrew is called Golgotha; 18 Where they crucified him, and with him two others, one on each side, and Jesus in the middle. 19 Moreover Pilate wrote a title, and put *it* on the cross: and the writing was, JESUS THE NAZARENE, THE KING OF THE JEWS. 20 This title therefore many of the Jews read; for the place where Jesus was crucified was near the city; and it was written in Hebrew, *and* Latin, *and* Greek. 21 Therefore the chief priests of the Jews said to Pilate: Do not write, the King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written, I have written. 23 Then the soldiers, when they crucified Jesus, took his garments and made four parts, to each soldier a part; and the strait-coat was without seam, from the top woven throughout. 24 They said then to each other, Let us not tear it, but cast lots for it, whose it shall be: that the scripture might be fulfilled which says: "They parted my garments among them, and for my vesture they cast lots." The soldiers therefore did these things. 25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Klopas, and Mary the Magdalene. 26 Now when Jesus saw his mother, and the disciple whom he loved, standing near, he says to his mother, Woman, behold thy son! 27 Then he says to the disciple, Behold thy mother! And from that hour the disciple took her to his own *home*. 28 After this, Jesus knowing that all things were now finished, that the scripture might be accomplished, says: I thirst. 29 There was a vessel full of vinegar, so they filled a sponge with the vinegar, fixed *it* upon a *stalk* of hyssop, and put *it* to his mouth. 30 When therefore Jesus took the vinegar, he said, It is finished: and having inclined the head, he yielded up the spirit.

31 The Jews, then, that the bodies might not remain on the cross during the sabbath, since it was a preparation, (for that sabbath was a great day) entreated Pilate that their legs might be broken, and *that* they might be taken away. 32 Then the soldiers came and broke the legs of the first, and of the other that had been crucified with him. 33 But when they came to Jesus, they found that he was dead already, and broke not his legs: 34 Nevertheless one of the soldiers with a spear pierced his side, and immediately there came out blood and water. 35 And he that has seen has borne witness, and his witness is true, and he knows that he says true things, so that you also might believe. 36 For these things occurred, that the scripture might be fulfilled : "A bone of him shall not be broken." 37 And again another scripture says, "They shall look on him whom they have pierced."

38 And after these things, Joseph from Arimathea, who was a disciple of Jesus, but concealed through the fear of the Jews, entreated Pilate that he might take away the body of Jesus ; and Pilate permitted *him.* He came therefore and took away his body. 39 And Nicodemus also, who at first came to Jesus by night, came, bringing a mixture of myrrh and aloes, about a hundred pounds *weight.* 40 Then they took the body of Jesus, and bound it with linen clothes, with the aromatics, as it is the custom with the Jews to embalm. 41 And there was in the place where he was crucified a garden ; and in the garden a new tomb, in which no one was yet laid. 42 There then on account of the preparation of the Jews, because the tomb was nigh at hand, laid they Jesus.

## XX.

BUT on the first *day* of the week Mary the Magdalene comes early, while it was yet dark, to the tomb, and sees the stone taken away from the door of the tomb. 2 She runs therefore, and comes to Simon Peter, and to the other disciple, for whom Jesus had affection, and says to them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple. 4 And the two ran together, and the other disciple ran before more swiftly than Peter, and came first to the tomb. 5 And stooping down, he sees the linen clothes lying; however he did not enter. 6 Then comes also Simon Peter following him, and entered into the tomb, and beholds the linen clothes lying, 7 And the handkerchief, that was upon his head, not lying with the

linen clothes, but folded up in a separate place. [8] Then therefore the other disciple, who came first to the tomb, entered in: and he saw, and believed. [9] For they did not yet know the scripture, that it behoves him to rise out of the dead. [10] Then the disciples went away again by themselves. [11] But Mary was standing near the tomb, weeping: as she wept, therefore, she stooped down into the tomb. [12] And beholds angels in white sitting, one at the head, and one at the feet, where the body of Jesus had been laid. [13] They say to her, Woman, Why weepest thou? She says to them, Because they took away my Lord, and I know not where they laid him. [14] Having said these things, she turned backward, and beholds Jesus standing, and knew not that it is Jesus. [15] Jesus says to her, Woman, why weepest thou? whom seekest thou? Now she, supposing that he is the gardener, says to him, Lord, If thou didst carry him off, tell me where thou hast laid him, and I will take him away. [16] Jesus says to her, Mary! But she turned herself, and says to him in Hebrew, Rabboni; which signifies, Teacher. [17] Jesus says to her, Cling not to me, for I have not yet ascended to the Father: but go to the brethren and tell them, Behold, I ascend to my Father and your Father; even my God, and your God. [18] Mary the Magdalene comes bringing tidings to the disciples, that she had seen the Lord, and he had said these things to her.

[19] When it was evening therefore on that day, being the first of the week, and the doors being closed where the disciples were through fear of the Jews, came Jesus and stood into the midst, and says to them, Peace *be* to you! [20] And having said this, he showed them both *his* hands and his side. The disciples therefore rejoiced, seeing the Lord. [21] Then said he to them again, Peace *be* to you: as the Father has sent me, I also will send you. [22] And having said this, he breathed and says to them, Receive *the* Holy Spirit. [23] If the sins of any ye may loose, they are loosed to them; if of any you may retain, they have been retained.

[24] But Thomas, one of the twelve, called Didymus, was not with them, when Jesus came; [25] The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I see in his hands the impression of the nails, and put my finger into the impression of the nails, and put my hand into his side, I will by no means believe. [26] And after eight days, again the disciples were within, and Thomas with them: Jesus came, the doors being closed, and stood

in the midst, and said, Peace *be* to you. [27] Then he says to Thomas, Bring thy finger hither, and behold my hands; and bring thy hand and put *it* into my side; and be not unbelieving, but believing. [28] Thomas answered and said to him, My Lord and my God! [29] But Jesus says to him, Because thou hast seen me thou hast also believed; happy *are* those who have not seen me, and have believed.

[30] Truly then many other signs also did Jesus, in the presence of his disciples, which are not written in this book. [31] But these have been written, that you may believe that Jesus is the Christ, the Son of God, that believing ye may have everlasting life in his name.

## XXI.

AFTER these things Jesus manifested himself again to the disciples, on the lake of Tiberias; and he manifested *himself* thus. [2] There were together Simon Peter, and Thomas called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two other of his disciples. [3] Simon Peter says to them, I am going to fish. They say to him, We also come with thee. Then they went out, and entered into the boat; and in that night they caught nothing. [4] But morning being come, Jesus stood on the shore: the disciples, however, knew not that it was Jesus. [5] Then Jesus says to them, Children, have you any thing to eat? They answered him, No. [6] He says to them, Cast the net on the right side of the boat, and you shall find. They cast therefore, and were no longer able to draw it from the multitude of the fishes. [7] That disciple therefore, whom Jesus loved, says to Peter, It is the Lord. Simon Peter then, hearing that it is the Lord, girt *on his* upper coat, for he was without the outer garment, and cast himself into the lake; [8] But the other disciples came in another boat, for they were not far from the land, but about two hundred cubits off, dragging the net of the fishes. [9] When therefore they went out on the land, they saw a fire of charcoal there, and fish laid on it, and bread. [10] Jesus says to them, Bring of the fishes which ye caught just now. [11] Therefore Simon Peter went up, and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so many, yet was not the net rent. [12] Jesus says to them, Come hither, and breakfast. None of the disciples presumed to ask him, Who art thou? knowing that he is the Lord. [13] Jesus comes, and takes the bread, and gives to them, and the fish in like

manner. 14 This is already the third time Jesus was manifested to the disciples, being risen out of the dead.

15 When therefore they had breakfasted, Jesus says to Simon Peter, Simon, lovest thou me more than these? He says to him, Yes, Lord, thou knowest that I have affection to thee. He says to him, Feed my lambs. 16 He says to him again, Simon, *son* of John, lovest thou me? He says to him, Lord, thou knowest that I have affection to thee. He says to him, Shepherd (*a*) my sheep. 17 He says to him the third time, Simon, *son* of John, hast thou affection (*b*) to me? Now Peter was grieved, because he said to him the third time, Hast thou affection to me (*b*)? and he said to him, Lord, thou knowest all things; thou knowest that I have affection to thee. Jesus says to him, Feed my sheep. 18 Assuredly, assuredly, I say to thee, when thou wast young thou wast girding thyself, and walking where thou didst desire; but when thou art old, thou wilt stretch forth thy hand, and others will gird thee, and do to thee whatever thou dost not desire. 19 But this he said, signifying by what manner of death he should glorify God. And having said this, he says to him, Follow me. 20 Peter, having turned about, sees the disciple whom Jesus loved, and who reclined at the supper on his breast, and says to him, Lord, who is he that delivers thee up? 21 Peter then seeing him, says to Jesus, Lord, and what of this one? 22 Jesus says to him, If I wish him to remain till I come, what *is it* to thee? follow thou me. 23 This saying therefore went abroad among the brethren, that that disciple was not to die; yet Jesus said not to him, that he was not to die; but, If I wish him to remain till I come.

24 This is the disciple who bears witness concerning these things, and who has written these things: and we know that his witness is true. 25 Moreover there are many other things which Jesus did, which if they were written, one by one, I suppose that not even the world would take in the books written (*c*).

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(*a*) *Poimaine*, not as in verse 15, *Boske*. (*b*) Christ now uses the same word as Peter had always used. (*c*) That is, take them in, so as find room for, read, and make them useful. S. omits v. 25.

# ACTS OF THE APOSTLES.

THE former treatise I composed, O Theophilus, concerning all which Jesus began both to do and to teach, [2] Even to the day in which he was taken up, after that he had given commands to the apostles whom he had selected, by the Holy Spirit: [3] To whom also he presented himself living, after his sufferings, with many indubitable proofs; being seen by them for forty days, and speaking of the things concerning the kingdom of God; [4] And having collected *them* together, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, you have heard of me, [5] That John indeed immersed in water; but ye shall be immersed in the Holy Spirit, within these few days. [6] They therefore came, and inquired of him, saying, Lord, is it at this time that thou wilt restore the kingdom to Israel? [7] But he said to them, It is not for you to know times and seasons which the Father has reserved in his own authority. [8] Howbeit ye shall receive power, by the Holy Spirit coming upon you, and you shall be *my* witnesses both in Jerusalem, and in all Judea, and Samaria, and even to the remotest part of the earth. [9] And having said these things, while they beheld, he was lifted up; and a cloud received him out of their sight. [10] And while they were gazing intently into the heaven, as he was going, behold, two men stood near them in white raiment: [11] Who also said, Men of Galilee, why do ye stand looking into the heaven? This Jesus, who is taken up from you into the heaven, shall thus come in the manner in which you beheld him going into the heaven.

[12] Then they returned into Jerusalem from the mountain called Olive garden, which is near Jerusalem, being distant a Sabbath day's journey (*a*). [13] And when they had come in they went up into the upper chamber, where were sojourning Peter, and John, and James, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *son* of Alphæus, and Simon the Zealot, and Judas *the brother* of James. [14] These all unanimously persevered in prayer (*b*), with women, and Mary the mother of Jesus, and his brothers.

[15] And in those days Peter standing up in the midst of the brethren, spoke, (the crowd of names together was about

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(*a*) Nearly a mile from the city, thus far reached the territory of Bethany, itself about two miles off. (*b*) T.R., "and supplication."

a hundred and twenty,) [16] Men, brethren, it was necessary for this scripture to be fulfilled, which the Holy Spirit spoke before by the mouth of David, concerning Judas, who became guide to those who seized Jesus, [17] Because he was numbered amongst us, and had obtained the lot (*a*) of this service. [18] This man then purchased a field out of the wages of injustice; and falling down on his face, he burst asunder in the midst, and all his bowels gushed out. [19] Which also was known to all the inhabitants of Jerusalem; so that that field was called in their own dialect, Acheldamach, which is, Field of blood. [20] For it is written in the Book of Psalms, "Let his habitation be desolate, and let there be no dweller in it:" and, "Let another take his overseership." [21] It is necessary therefore that of the men who have associated with us during all the time in which the Lord Jesus was going in and coming out amongst us, [22] Beginning from the immersion of John, until the day in which he was taken up from us, one of these should become a witness with us of his resurrection. [23] And they set up two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. [24] And praying, they said, Thou, Lord, who knowest the hearts of all, appoint one of these two, him whom thou hast selected. [25] That he may receive the place of this service and apostleship, from which Judas by transgression fell away, so that he went to his own place. [26] And they gave lots for them; and the lot fell on Matthias; and he was numbered with the eleven apostles.

## II.

AND when the day of Pentecost was completely arrived, they were all together in the same place. [2] And suddenly there came a sound out of the heaven, as a violent impetuous blowing, and it filled the whole house where they were sitting. [3] And there appeared to them divided tongues, as of fire, and one rested on each one of them. [4] And they were all filled with the Holy Spirit, and began to speak with other tongues, even as the Spirit gave them ability to express themselves.

[5] Now there were sojourning in Jerusalem, pious men, from every nation under the heaven. [6] And when this voice took place, the multitude came together, and were perplexed; because each one heard them speaking in his own dialect. [7] And they were astonished, and wondered, saying, Behold, are not all these that speak Galileans? [8] And how do we

(*a*) Portion, part, or heritage, so v. 26.

each of us hear in our own language wherein we were born?
9 Parthians, and Medes, and Elamites, and those sojourning
in Mesopotamia, both in Judea and Cappadocia, in Pontus,
and Asia; 10 Both in Phrygia, and Pamphylia, in Egypt, and
in parts of that Lybya along Cyrene, and Romans, who are
sojourning here, both Jews and proselytes; 11 Cretans and
Arabians, we hear speaking in our own tongues, the great
things of God? 12 And they were all amazed and perplexed,
saying one to another, What will this be? 13 Others mocking,
said, that they were full of sweet wine.

14 But Peter, standing up with the eleven, lifted up his
voice, and declared to them: Men of Judea and all who are
sojourning in Jerusalem, let this be known to you, and lis-
ten to my word: 15 For these are not drunken as ye suppose,
since it is the third hour of the day; 16 But this is that
which was spoken through the prophet Joel: 17 "It shall be
in the last days, says God, that I will pour out of my
spirit upon all flesh; and your sons and your daughters
shall prophesy; and your young men shall see visions, and
your old men shall dream dreams; 18 And indeed on my
bondsmen, and upon my bondswomen, in those days I will
pour out of my spirit, and they shall prophesy: 19 And I
will give prodigies in the heaven above, and signs on the
land below; blood and fire, and a cloud of smoke: 20 The sun
shall be changed into darkness, and the moon into blood,
before the great and glorious appearing day of the Lord
come. 21 And it shall be, *that* whoever shall call upon the
name of the Lord, shall be saved."

22 Men of Israel, hear these words: Jesus the Nazarene,
a man from God, openly demonstrated to you by mighty
works, and prodigies, and signs, which God wrought through
him in the midst of you, as ye yourselves know: 23 Him,
being delivered by the fixed counsel and foreknowledge of
God, ye by *the* hand of lawless men nailed up and slew.
24 Whom God raised up, having loosed the pains of death,
inasmuch as it was impossible that he should be held under
it. 25 For David says as to him, "I foresaw the Lord con-
tinually before me, because he is at my right hand, that I
may not be moved. 26 Through this my heart rejoiced, and
my tongue exulted; and moreover my flesh will repose in
hope; 27 Because thou wilt not abandon my soul to the in-
visible world, nor wilt thou permit thy Holy One to see
corruption. 28 Thou hast made known to me ways of life;
thou will make me full of joy with thy countenance." 29 Men,

brethren, I may speak freely to you of the patriarch David, that he both died and was buried, and his tomb is among us unto this day. 30 Therefore being a prophet, and knowing that God had sworn to him with an oath, that of the frnit of his loins (*a*) he would set one upon his throne: 31 He forseeing this, spoke concerning the resurrection of the Christ, that he was not abandoned to the invisible world, nor did his flesh see corruption. 32 This Jesus, God raised up, of which we all are witnesses. 33 Being exalted therefore to the right hand of God, and having received from the Father the promise of the Holy Spirit, he poured out this, which you both behold and hear. 34 For David did not ascend into the heavens; but he says himself: "The Lord said to my Lord, sit thou on my right hand, 35 Until I put thine enemies a footstool of thy feet." 36 Therefore let the whole house of Israel know assuredly, that God has constituted him, this Jesus, whom you crucified, both Lord and Christ.

37 And having heard, they were pierced in their heart, and said to Peter and to the rest of the apostles: Men, brethren, what must we do? 38 And Peter said to them, Change your minds, and be each of you immersed, upon the name of Jesus Christ, into remission of your sins, and you shall receive the gift of the Holy Spirit, 39 For the promise is to you, and to your children, and to all those afar off, as many as our Lord God may call. 40 And with many other words did he bear witness, and exhort them, saying: Be ye saved from this perverse race. 41 So then they that received his word were immersed; and on that day there were added about three thousand souls.

42 And they were constantly attending on the teaching of the apostles, and the community, the breaking of the loaf, and the prayers. 43 And fear came upon every soul; and many prodigies and signs were wrought through the apostles in Jerusalem. 44 And all the believers were together, and had all things in common, 45 And sold their possessions and effects, and divided them to all, as any one had need. 46 And every day, being constantly in the temple with one accord, and breaking bread from house to house, they received their food with gladness and singleness of heart; 47 Praising God, and having favor with all the people. And the Lord added together daily such as were saved.

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(*a*) T.R., "according to the flesh he would raise up Christ."

## III,

NOW Peter and John were ascending into the temple, at the hour of prayer, the ninth hour. [2] And a certain man who was lame from his mother's womb, was being carried, whom they placed daily at the gate of the temple, which is called Beautiful, to ask kindness of those entering into the temple; [3] Who, seeing Peter and John about to enter into the temple, begged to receive kindness. [4] And Peter, with John, looking steadily upon him, said: Look on us. [5] And he gave heed to them, expecting to receive something from them. [6] But Peter said, Silver and gold I have not, but what I have this I give thee: In the name of Jesus Christ the Nazarene, walk. [7] And taking him by the right hand he raised him up; and immediately his feet and ancles were strengthened. [8] And leaping up he stood, and walked and entered with them into the temple, walking, and leaping, and praising God. [9] And all the people saw him walking and praising God; [10] And they knew him that this was he who sat for kindness at the Beautiful gate of the temple; and they were filled with astonishment and ecstasy (*a*) at what had happened to him.

[11] And as (*b*) he held Peter and John, all the people ran together to them, into the portico which is called Solomon's, greatly astonished. [12] And Peter seeing *it*, answered the people: Men of Israel, why wonder ye at this? or why look ye intently on us, as though by our own power or godliness we had made him to walk? [13] The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, glorified his child Jesus; whom ye indeed delivered up, and renounced in the presence of Pilate, when he was decided to release him; [14] But ye renounced the Holy and Just One, and desired that a man, a murderer, should be granted to you. [15] And ye killed the Author of life, whom God raised out of the dead; of which we are witnesses. [16] And, upon the faith of his name, he strengthened this man, whom ye behold and know; his name, and the faith through him, gave him this perfect soundness in the presence of you all. [17] And now, brethren, I know that through ignorance you did *it*, as *did* also your rulers. [18] But God has thus fulfilled what he had declared beforehand by the mouth of all the prophets, that his Christ should suffer. [19] Change your mind therefore, and turn, that your sins may be blotted out, that

(*a*) *Ekstaseōs.* (*b*) T.R., "The lame man who was healed."

the times of refreshing may come from the presence of the Lord. [20] And that he may send him, who was before appointed unto you, Christ Jesus, [21] Whom indeed the heavens must receive till the times of restoration of all things, of which times God has spoken by the mouth of his holy prophets from the age. [22] Moses indeed said: "A prophet shall the Lord our God raise up unto you out of your brethren, like me; him shall ye hear in all things whatever he shall say to you. [23] And it shall be, that whatever soul shall not hear that prophet, shall be destroyed out of the people." [24] And indeed all the prophets from Samuel, and those succeeding in order, as many as have spoken, have announced also these days. [25] You are the sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham: "And in thy seed shall all the tribes of the earth be blessed." [26] To you first, God, having raised up his Servant, sent him blessing you, in the turning away each one of you from your evil deeds.

## IV.

AND while they were speaking to the people, the priests, and the captain of the temple, and the Sadducees came upon them. [2] Being indignant because they taught the people, and preached in Jesus the resurrection out of the dead. [3] And they laid hands on them, and committed them to custody till the next day: for it was now evening. [4] But many of those having heard the word, believed; and the number of the men became five thousand.

[5] And it occurred on the morrow, that their rulers, and elders, and scribes, [6] And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the race of the high priests, were gathered together in Jerusalem; [7] And having placed them in the midst, they inquired: By what power, or in what name, have you done this? [8] Then Peter, filled with the Holy Spirit, said to them: Rulers of the people and elders, [9] If we this day are examined about the benefit conferred on the impotent man, through whom he has been saved: [10] Be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom you crucified, whom God raised out of the dead, by him does this man stand here before you sound. [11] This is the stone which has been rejected by you, the builders, which is become the head of the corner; [12] And there is salvation in no other; for neither is there another name given under heaven among men, in which we must be saved.

13 But when they beheld the freedom of speech of Peter
and John, having also previously known that they were
illiterate and obscure men, they wondered; and they recog-
nised them, that they had been with Jesus. 14 And behold-
ing the man who had been healed standing with them, they
had nothing to reply. 15 But having ordered them to with-
draw out of the sanhedrim, they consulted with each other,
16 Saying, What must we do to these men? for that indeed
a notorious sign has been wrought by them, *is* manifest to
all the inhabitants of Jerusalem; and we cannot deny *it*.
17 But that it spread no further among the people, let us
threaten them, to speak henceforth to no man in this name.
18 And having called them, they charged them that they
should not speak at all, nor teach, in the name of Jesus.
19 But Peter and John answering, said to them, Whether it
is just in the sight of God to listen to you, rather than to
God, judge ye. 20 For we cannot but speak the things which we
saw and heard. 21 But they, when they had further threat-
ened them, let them go, not finding cause why they might
punish them on account of the people; because they all were
glorifying God for what had taken place. 22 For the man, on
whom was performed this sign of the cure, was more than
forty years old.

23 And being released, they went to their own company,
and reported all that the chief priests and elders said to
them. 24 And when they heard, they lifted up their voice
with one accord to God, and said, O Sovereign, thou *art* the
God, who hast made the heaven, and the earth, and the
sea, and all that is in them. 25 Who by the mouth of our
father, David thy servant, hast said by the Holy Spirit,
"Why did nations rage, and peoples devise vain things?
26 The kings of the earth stood near, and the rulers assembled
together against the Lord and against his anointed." 27 For
in truth there were gathered together in this city against
thy holy Servant Jesus, whom thou didst anoint, both
Herod, and Pontius Pilate, with nations, and peoples of
Israel, 28 To do whatever thy hand and counsel beforehand
marked out to be done. 29 And now, Lord, look upon their
threatenings; and grant to thy bondsmen with all boldness
to speak thy word, 30 By stretching forth thy hand for heal-
ing, and signs and prodigies to perform through the name
of thy holy Servant Jesus. 31 And when they had prayed,
the place was shaken in which they were assembled: and

they were all filled with the Holy Spirit, and they spoke the word of God with freedom.

32 And of the multitude of those having believed, the heart and the soul were one; and no one said that anything of his possessions was his own; but all things were common among them. 33 And with great power gave the apostles their witness of the resurrection of Jesus Christ, the Lord: and great grace was upon them all. 34 For neither was there among them any that lacked; for as many as were owners of lands and houses, selling them, brought the prices of the things sold, 35 And laid them at the feet of the apostles, and distribution was made to each one, according as he had need. 36 And Joseph, who was surnamed by the apostles Barnabas, (which signifies being translated, son of exhortation,) a Levite, born in Cyprus, 37 Having a field, sold *it*, and brought the money and laid *it* at the feet of the apostles.

## V.

BUT a certain man named Ananias, with Sapphira his wife, sold an estate, 2 And secreted *part* of the price, his wife also being aware *of it*, and having brought a certain part, laid *it* at the feet of the apostles. 3 But Peter said, Ananias, why has the Satan filled thy heart to cheat the Holy Spirit, and secrete *part* of the price of the estate? 4 While it remained, did it not continue thine? and after it was sold, was it not in thine own power? Why didst thou purpose this thing in thy heart? Thou hast not cheated to men, but to God. 5 And Ananias hearing these words fell down, and expired; and great fear came on all those that heard. 6 Then the young men, having risen, swathed him up for burial, and carrying *him* out, they interred *him*. 7 And after the interval of about three hours, his wife also, not knowing what had happened, came in. 8 And Peter answered her, Tell me if ye sold the estate for so much? And she said, Yes, for so much! 9 But Peter said to her, How therefore is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of those who buried thy husband, *are* at the door, and shall carry thee out. 10 And she fell down immediately at his feet, and expired; and the young men, when they came in, found her dead, and carried *her* forth and interred *her* by her husband. 11 And great fear came upon the whole assembly, and upon all who heard these things.

12 And through the hands of the apostles were wrought many signs and prodigies among the people: and they were

all unanimously in Solomon's portico; [13] But of the rest no one presumed to join himself to them; but the people highly extolled them. [14] And more believing were added to the Lord, multitudes both of men and women; [15] So that even in the broadways they brought out the sick, and laid *them* on couches and mats, that at least the shadow of Peter, coming along, might overshadow some of them. [16] And the multitude from the surrounding cities came together to Jerusalem, bringing *the* sick, and those that were troubled with unclean spirits; and they were all healed.

[17] But the high priest, rising up, and all those with him, (which is the sect of the Sadducees,) were filled with zeal, [18] And laid hands on the apostles, and put them in the public prison. [19] But an angel of the Lord by night, opened the doors of the prison, and having brought them out, he said, [20] Go, and standing in the temple, speak to the people all the words of this life. [21] And having heard, they entered into the temple at the break of day, and taught. But the high priest came, and those that were with him, and called together the sanhedrim, even all the senate of the sons of Israel, and sent to the prison to have them brought. [22] But when the officers came they found them not in the prison; and returning, they reported, [23] Saying, The prison found we shut in all security, and the guards standing at the doors; but when we had opened, we found no one within. [24] Now when both the captain of the temple and the chief priests heard these words, they were in perplexity concerning them, what this could be. [25] And one came and told them, Behold, the men whom you put in the prison are in the temple, standing and teaching the people. [26] Then the captain going with the officers, brought them without violence; for they feared the people, lest they should be stoned. [27] And when they had brought them, they stood in the sanhedrim; and the high priest questioned them, [28] Saying, By a special charge we commanded you that you should not teach in this name? and behold, you have filled Jerusalem with your teaching, and wish to bring this man's blood upon us. [29] But answering, Peter and the apostles said, We ought to yield submission to God rather than men. [30] Now the God of our fathers has raised up Jesus, upon whom you laid violent hands (*a*), hanging him on a cross. [31] Him has God exalted to his right hand, a Leader and Saviour, to give a change of

(*a*) *diekeirisasthe.*

mind to Israel, and the taking away of sins (*a*). 32 And we are his witnesses of these words, and the Holy Spirit also, whom God gave to those submitting to him. 33 But they having heard *this*, grinded their teeth, and took counsel to kill them. 34 But a certain Pharisee in the sanhedrim, named Gamaliel, a teacher of the law, honored by all the people, stood up and ordered the apostles to be put without a little while; 35 And he said to them, Men of Israel! take heed to yourselves, what you are about to do to these men. 36 For before these days Theudas stood up, pretending himself to be an extraordinary person; to whom a number of men, about four hundred adhered; who was put to death, and all, as many as listened to him, were dispersed, and came to nothing. 37 After this stood up Judas the Galilean, in the days of the enrolment, and drew away people after him; and he was destroyed, and all, as many as listened to him, were dispersed. 38 And now, I say, withdraw from these men, and let them alone; because if this counsel and this work originate from men, it will be overthrown: 39 But if it is of God, you will not be able to overthrow them, lest you be found to fight against God also. 40 And they were persuaded by him; and having summoned the apostles, and scourged *them*, they charged them not to speak in the name of Jesus, and let them go. 41 And they departed rejoicing from the presence of the sanhedrim, because they were counted worthy to be dishonored for THE NAME. 42 And every day, in the temple, and in every house, they ceased not teaching, and preaching the glad tidings of Christ Jesus.

## VI.

BUT in these days, when the number of the disciples was multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their widows were overlooked in the daily ministration. 2 And the twelve having called near the multitude of the disciples said, It is not agreeable that we should leave the word of God and serve tables, 3 Therefore, brethren, look ye out from among yourselves seven men of an attested character, full of the spirit of wisdom, whom we will set over this business. 4 But we will constantly attend to prayer and to the ministry of the word. 5 And the speech pleased the whole multitude; and they selected Stephen, a man full of faith and of the Holy Spirit, and Philip, and Procorus, and Nicanor, and Timan, and

(*a*) *Ephesin amartion.*

Parmenas, and Nicolas, a proselyte of Antioch ; 6 Whom they set before the apostles: and having prayed, they put to them the hands. 7 And the word of God increased ; and the number of the disciples in Jerusalem greatly multiplied ; and a great crowd of the Jews became obedient to the faith. 8 And Stephen, full of grace and power, performed great prodigies and signs among the people.

9 But there arose certain of those of the synagogue, who are called the Libertines, and Cyrenians, and Alexandrians, and of those of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the Spirit with which he spoke. 11 Then they suborned men, to say, We have heard him speak blasphemous words against Moses, and God. 12 And they excited the people, and the elders, and the scribes ; and they seized him, and led *him* into the sanhedrim. 13 And they set up false witnesses, to say, This man is incessantly speaking words against the holy place, and the law ; 14 For we have heard him say, That this Jesus the Nazarene, will destroy this PLACE and will change the CUSTOMS which Moses delivered us. 15 And all that sat in the sanhedrim, looking intently upon him, saw his countenance like the countenance of an angel.

## VII.

BUT the high priest said, Are these things so ? 2 And he said, Men, brethren, and fathers, hearken ! The God of the glory appeared to our father Abraham, when in Mesopotamia, before he dwelt in Haran, 3 And said to him, "Depart from thy land, and from thy kindred, and come into a land which I will show thee." 4 Then going out from the land of the Chaldeans, he dwelt in Haran ; aud from thence after his father died, God caused him to remove into this land, in which you now dwell. 5 And he gave him no inheritance in it, not even the dimensions of his foot : nevertheless he promised to give it to him for a possession, and to his seed after him, when he had no child. 6 And God spoke to him that his seed should sojourn in a foreign land ; and they shall enslave it and oppress it four hundred years. 7 "And the nation to which they will be enslaved I will judge," said God ; "and after that they shall come forth, and serve ME in this place." 8 And he gave him a covenant of circumcision ; and so he begat Isaac, and circumcised him the eight day; and Isaac *begat* Jacob, and Jacob, the twelve patriarchs. 9 And the patriarchs, envying Joseph, sold him into Egypt : and God was with him, 10 And delivered him

out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh King of Egypt: and he constituted him ruler over Egypt, and over all his house. [11] And a famine came over all Egypt and Canaan, and great distress, and our fathers found no sustenance. [12] But Jacob hearing that there was corn in Egypt, sent out our fathers first. [13] And in the second *visit* Joseph was made known to his brothers; and his family was discovered to Pharaoh. [14] And Joseph sent, and called for his father Jacob, and all his kindred, seventy-five souls. [15] And Jacob went down into Egypt, and died, he and all our fathers; [16] And were removed to Sychem, and placed in the tomb that Jacob (*a*) bought for a sum of money of the sons of Emmor in Sychem. [17] But according as the time of the PROMISE drew near which God had promised to Abraham, the people increased and multiplied in Egypt, [18] Until another king arose over Egypt, who did not know Joseph. [19] He having formed crafty designs against our race, treated the fathers injuriously, by causing their infants to be exposed, that they might not live, [20] In which time Moses was born, and was fair to God (*b*), and nourished three months in his father's house. [21] And being exposed, Pharaoh's daughter took him up, and nourished him for her own son. [22] And Moses was educated in all the wisdom of the Egyptians, and was mighty in his words and in his deeds. [23] But when he was arrived at the full age of forty years, it came into his heart to visit his brothers the sons of Israel. [24] And beholding one suffer wrong, he defended *him*, and executed justice to the oppressed, smiting the Egyptian. [25] But he supposed that the brethren would have understood, that God by his hand would give them salvation; but they did not understand. [26] And the next day he showed himself to them as they were contending, and urged them to peace, saying, Men, ye are brethren; why do ye injure each other? [27] But he who injured his neighbor thrust him away, saying, Who set thee a ruler and judge over us? [28] Wilt thou kill me, as thou didst kill the Egyptian yesterday? [29] Then Moses fled at this word, and became a sojourner in the land of Madian, where he begat two sons. [30] And when forty years were completed, there appeared to him in the desert of the mountain Sina, an angel in a flame of fire, of a bush. [31] And seeing *it*, he wondered at the vision; and as he drew

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(*a*) T.R., "Abraham." For this change see Gen. xxxiii. 19, and the Editors. (*b*) "To God" not in A. V., but see Margin.

near to consider *it*, a voice from the Lord came, 32 "I *am* the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob." And Moses, terrified, durst not consider. 33 And the Lord said to him, "Loose the sandals from thy feet: for the place where thou standest is holy ground. 34 I have surely seen the evil treatment of my people in Egypt, and I heard their groaning, and came down to deliver them. And now come, I will send thee into Egypt." 35 This, the Moses whom they renounced, saying, "Who constituted thee a ruler and a judge over us?" him did God send *as* a ruler and a judge with the hand of the angel who appeared to him in the bush. 36 He led them out, having performed wonders and signs in the land of Egypt, and in the Red Sea, and in the desert forty years. 37 This is the Moses, who said to the sons of Israel, "A prophet will God raise up to you, of your brethren, like me." 38 This is he who was in the assembly in the desert with the angel who spoke to him in the mountain Sina, *with* your fathers; who received the living oracles to give us; 39 To whom our fathers would not become obedient, but thrust *him* from them, and returned back again to Egypt in their hearts, 40 Saying, to Aaron, "Make us gods who may march before us; for this Moses, the man who brought us out of the land of Egypt, we know not what is become of him." 41 And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. 42 So God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets, "Did ye offer me victims and sacrifices forty years in the desert, O house of Israel? 43 And ye took up the tabernacle of Moloch, and the star of the god Romphan, the figures which you made to worship them? And I will carry you away beyond Babylon." 44 The tabernacle of witness was with our fathers in the desert, as he appointed that spoke to Moses to make it according to the model which he had seen: 45 Which also our fathers having received in succession, brought in with Joshua, at their taking possession of the nations, whom God drove out before our fathers, till the days of David; 46 Who found favor before God, and asked permission to find a tabernacle for the house of Jacob. 47 But Solomon built a house for him. 48 Yet the Most High dwells not in what is made with hands: as the prophet says, 49 "The heaven *is* my throne, and the earth a footstool of my feet. What house will ye build for me? says the Lord; or what *is* my place of rest? 50 Did not my

hand make all these things?" 51 O ye stiff-necked and uncircumcised in your hearts and ears, ye do always forcibly resist the Holy Spirit; as your fathers *did*, so *do* ye. 52 Which of the prophets did not your fathers persecute? and they slew those who announced beforehand the coming of the Just One, of whom ye have now become betrayers and murderers: 53 Ye who received the law at the injunction of angels, and have not kept it.

54 When they heard these things they were cut to their hearts, and gnashed *their* teeth upon him. 55 But he, being full of faith and of the Holy Spirit, gazing intently into the heaven, he saw the glory of God, and Jesus standing at the right hand of God, 56 And said, Lo! behold the heavens opened, and the Son of man standing on the right hand of God. 57 And they cried with a loud voice, and stopped their ears, and rushed upon him with one accord, 58 And having cast *him* out of the city, they stoned him; and the witnesses laid aside their clothes at the feet of a young man, called Saul. 59 And they stoned Stephen, invoking, and saying, Lord Jesus, entertain my spirit. 60 And bending his knees, he cried with a loud voice, Lord, place not this sin against them. And having said this, he fell asleep.

## VIII.

AND Saul was well pleased with his slaughter.

And in that day there arose a great persecution against the assembly which was in Jerusalem; they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. 2 And pious men buried Stephen, and made great lamentation over him. 3 But Saul devastated (*a*) the assembly, entering into the houses, and violently seizing men and women, delivered *them* up to prison.

4 So then those that had been dispersed, went about proclaiming the glad tidings of the word. 5 And Philip, going down to a city of Samaria, proclaimed to them the Christ. 6 Now the people with one accord attended to the things spoken by Philip, when they heard and saw the signs which he did. 7 For in the case of many who had unclean spirits, they, crying out with a loud voice, came out; and many that were palsied, and that were lame, were healed. 8 And there was great joy in that city.

9 And a certain man, named Simon, who was beforetime in the same city, using magic arts, and amazing the nation of

(*a*) As savage, ferocious beasts ravage.

Samaria, saying, that himself was some great one: [10] To whom they gave heed from the least to the greatest, saying, This is the power of God which is called great. [11] And to him they gave heed, because that for a long time he had amazed them by his magic arts. [12] But when they believed Philip, announcing glad tidings concerning the kingdom of God, and the name of Jesus Christ, they were immersed, both men and women. [13] And Simon himself also believed; and having been immersed, continued constantly with Philip, and beholding the mighty works and great signs which were wrought, he was amazed. [14] Now the apostles in Jerusalem, having heard that Samaria had received the word of Christ, they sent to them Peter and John: [15] Who having come down, prayed for them, that they might receive the Holy Spirit: [16] For he had not yet fallen upon any of them; only they had been immersed into the name of the Lord Jesus. [17] Then they placed the hands upon them, and they received the Holy Spirit. [18] But when Simon saw that through the placing on of the hands of the apostles the Spirit was given, he offered them money, [19] Saying, Give also to me this authority, that on whomsoever I may place my hands, he may receive the Holy Spirit. [20] But Peter said to him, Thy silver go to destruction with thee, because thou hast thought to acquire the gift of God with money. [21] Thou hast neither part nor lot in this word: for thy heart is not right before God. [22] Change thy mind therefore from this thy wickedness, and entreat the Lord, if perhaps the thought of thy heart may be forgiven thee. [23] For I see that thou art in the gall of bitterness, and *in* the bond of injustice. [24] And answering, Simon said, Entreat the Lord for me, so that nothing come upon me of what ye have spoken. [25] So then they, having testified fully and spoken the word of the Lord, were returning to Jerusalem, and announcing the glad tidings in many villages of the Samaritans.

[26] But an angel of the Lord spoke unto Philip, saying: Arise, and go down southward by the way leading down from Jerusalem to Gaza, this is a desert. [27] And having risen, he went on; and, behold, a man of Ethiopia, an eunuch, an officer of state of Candace, queen of the Ethiopians, who was over all her treasure, had come to worship in Jerusalem, [28] Was returning, and sitting on his chariot, and he was reading the prophet Isaiah. [29] And the Spirit said to Philip: Approach, and be joined to this chariot. [30] And Philip, running up, heard him reading Isaiah the prophet, and said,

Yea, but understandest thou what thou readest? [31] And he said: How should I be able, unless some one guide me? And he called Philip to come up and sit with him. [32] And the passage of the scripture which he was reading was this: "He was led as a sheep to the slaughter; and as a lamb dumb before his shearer, so he opens not his mouth: [33] In his humiliation his judgment was taken away; his generation who shall declare? for his life is taken away from the earth." [34] And the eunuch answering, said to Philip: I beseech thee concerning whom speaks the prophet this? of himself, or of another person? [35] Then Philip opened his mouth, and beginning from this scripture, announced to him the glad tidings of Jesus. [36] And as they went along the way, they came to a certain water, and the eunuch says, Behold, water; what hinders my being immersed? [37] (*a*). [38] And he ordered the chariot to stand, and they went down both into the water, both Philip and the eunuch, and he immersed him. [39] And when they came up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more; for he went on his way rejoicing. [40] Philip, however, was found in Azotus (*b*); and passing through, he evangelized all the cities, till he came to Cæsarea.

## IX,

BUT Saul, breathing threatenings and slaughter against the disciples of the Lord, came to the high priest, [2] And requested from him letters to the synagogues of Damascus, so that if he found any who were of the way, both men and women, he might bring them bound into Jerusalem. [3] And as he was proceeding on his journey, he came near Damascus; and suddenly there flashed all around him a light from the heavens; [4] And he fell to the ground, and heard a voice saying to him: Saul, Saul, why dost thou persecute me? [5] And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest (*c*). [6] But arise, and enter into the city, and it shall be told thee what thou must do. [7] And the men who travelled with him, stood speechless, hearing indeed the voice (*d*), but seeing no one. [8] Then Saul arose

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(*a*) This verse is not in S.V.A. T.R.," And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (*b*) The ancient Ashdod; about 34 miles from Gaza. (*c*) The words left out have no authority from Greek MSS. They were inserted by Erasmus. (*d*) Or thunder, but so stupified that they heard no distinct words. See Acts xxvi. 14.

from the ground; and his eyes being opened, he saw nothing; but leading him by the hand, they conducted *him* into Damascus. [9] And he was three days without seeing, and neither ate nor drank.

[10] And there was a certain disciple in Damascus, named Ananias; and to him the Lord said in a vision: Ananias! And he said, Behold me, Lord. [11] And the Lord *said* to him: Arise, and go into the street, which is called Straight (*a*), and seek in the house of Judas, for *one* named Saul of Tarsus: for, behold, he prays, [12] And he saw a man named Ananias coming in and putting *his* hands upon him that he might recover his sight. [13] But Ananias answered, Lord, I have heard from many concerning this man, how much evil he has done to thy saints in Jerusalem: [14] And here he has authority from the chief priests to bind all who invoke thy name. [15] But the Lord said to him, Go: for this man is a distinguished vessel to me to bear my name both before nations, and kings, and sons of Israel; [16] For I will show him how many things he must suffer for my name. [17] And Ananias departed, and entered into the house; and placing his hands on him, said, Brother Saul, the Lord has sent me, Jesus that appeared to thee in the way, that thou mayest receive sight, and be filled with the Holy Spirit. [18] And immediately there fell from his eyes as it were scales; and he recovered sight, and arose, and was immersed. [19] And having received nourishment, he got strength; and he was several days with the disciples in Damascus. [20] And immediately he proclaimed Jesus in the synagogues, that he is the Son of God. [21] But all who heard were astonished, and said: Is not this he that devastated those in Jerusalem that called on this name? and had come hither for this purpose, that he might bring them bound to the chief priests? [22] But Saul increased the more in strength; and confounded the Jews who dwelt in Damascus, demonstrating that this is the Christ.

[23] And when many days were completed, the Jews consulted together to kill him. [24] But their conspiracy was made known to Saul; and they even watched the gates day and night to kill him. [25] But the disciples took him by night, and let *him* down through the wall, lowering him in a basket.

[26] And having come into Jerusalem, he attempted to join himself to the disciples; and all were afraid of him, not believing that he was a disciple. [27] But Barnabas took him,

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(*a*) It retains its name to this day, and is three miles long.

and brought *him* to the apostles; and related to them how he had seen the Lord in the way, and that he spoke to him, and how in Damascus he had spoken boldly in the name of Jesus. 28 And he was with them, coming in and going out at Jerusalem. 29 And he preached boldly in the name of the Lord; and he spoke and disputed with the Hellenists; but they attempted to kill him. 30 But the brethren knowing it, conducted him down to Cæsarea, and sent him away to Tarsus.

31 So then the assembly had peace throughout all Judea, and Galilee, and Samaria, being built up, and going onward in the fear of the Lord; and was multiplied by the exhortation of the Holy Spirit. 32 And it occurred that Peter, passing through among all *believers*, he descended also to the saints dwelling at Lydda. 33 And there he found a certain man named Æneas, who had been lying eight years upon a couch, who was paralyzed: 34 And Peter said to him, Æneas, Jesus, the Christ, heals thee: arise, and make thy couch for thyself. And he instantly arose. 35 And all that dwelt at Lydda and Saron, saw him; and turned to the Lord.

36 And there was at Joppa a certain female disciple named Tabitha, which being translated means Dorcas; she was full of good works and kindnesses which she did. 37 And it happened in those days that she was sick, and died: whom having washed, they laid in an upper chamber. 38 And as Lydda was near to Joppa, the disciples having heard that Peter was there, sent to him two men, entreating *him* not to delay to come to us. 39 And Peter arose and went with them. When he arrived, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the strait-coats and garments which Dorcas had made, while she was with them. 40 But Peter putting them all out, kneeling down, prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up, 41 And giving her *his* hand, he raised her up; and having called the saints and the widows, presented her living. 42 And it became known throughout all Joppa; and many believed on the Lord. 43 And it occurred that he remained many days in Joppa, with one Simon, a tanner.

## X.

AND a certain man in Cæsarea, named Cornelius, a centurion of a cohort, called Italian, 2 Devout, and one that feared God, with all his house, doing many kindnesses

to the people, and supplicating God always. [3] He saw in a vision distinctly, about the ninth hour of the day, an angel of God coming in to him, and saying to him, Cornelius! [4] And when he looked stedfastly on him, he was afraid, and said, What is it, Lord? And he said to him, Thy prayers and thy kindnesses ascended before God. [5] And now send men to Joppa, and bring hither Simon, whose sur name is Peter. [6] He lodges with one Simon, a tanner, whose house is by the sea (*a*). [7] And when the angel that spoke to him was gone, he called two of his household servants, and a pious soldier of those constantly attending him: [8] And having related to them all things, he sent them to Joppa.

[9] On the next day, while they were on their journey, and drew near the city, Peter ascended to the house-top to pray, about the sixth hour: [10] And he became very hungry, and desired to eat; but while they were preparing, an ecstasy fell upon him, [11] And he beholds the heaven opened, and a certain vessel descending, like a great sheet, tied by four corners, and let down upon the earth; [12] In which were all the four-footed beasts, and creeping things of the earth, and birds of the heaven. [13] And there came a voice to him: Rise, Peter; sacrifice, and eat. [14] But Peter said, By no means, Lord; for I have never eaten anything which is common or unclean. [15] And a voice came to him again the second time, What God has cleansed, *call* not thou common. [16] And this was done three times; and immediately the vessel was received up into the heaven. [17] And as Peter was perplexed in himself what the vision which he saw might import, behold, even the men who were sent from Cornelius, having inquired for Simon's house, stood before the gate. [18] And calling, they asked whether Simon, whose surname was Peter, lodged here? [19] And while Peter was earnestly considering the vision, the Spirit said: Behold three men seek thee. [20] But arise and go down, and go with them, making no scruple; for I have sent them. [21] Then Peter went down to the men (*b*), and said, Behold, I am he whom ye seek: what *is* the cause for which you are here? [22] And they said, Cornelius, a centurion, a just man, and fearing God, borne witness to by the whole nation of the Jews, was divinely instructed by a holy angel to send for thee to his house, and to hear words from thee. [23] Having therefore invited them in, he

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(*a*) T.R. "he shall tell thee what thou oughtest to do." (*b*) T.R. "who were sent to him from Cornelius."

entertained *them*. And on the next day he rose, and went away with them, and some of the brethren from Joppa accompanied him. [24] And the next day they entered into Cæsarea. And Cornelius was expecting them, having assembled his relatives and the intimate friends.

[25] And when Peter had come in, Cornelius met him, and fell down at his feet, and worshipped. [26] But Peter raised him up, saying, Arise; I also myself am a man. [27] And discoursing with him, he went in, and found many assembled. [28] And he said to them, You know that it is unlawful for a man who is a Jew to associate with a foreigner; and to me God has shown that I am to call no man common or unclean. [29] Therefore I came without hesitation, when sent for: I ask therefore for what reason you sent for me? [30] And Cornelius said, Four days ago, until this hour, I was at the ninth *hour* praying in my house, and, behold, a man stood before me in splendid clothing, [31] And said, Cornelius, thy prayer was heard, and thy kindnesses have been remembered in the presence of God: [32] Send therefore to Joppa, and bring hither Simon, whose surname is Peter; he lodges in the house of Simon a tanner, by the sea. [33] Immediately therefore I sent to thee; and thou hast done well in coming. Now therefore we are all here present before God, to hear all things that are commanded thee from the Lord. [34] And Peter, opening *his* mouth, said, Of a truth I perceive that God is not a respecter of persons; [35] But in every nation he that fears him, and works righteousness, is acceptable to him. [36] The word which he sent to the sons of Israel, proclaiming glad tidings of peace through Jesus Christ: he is Lord of all. [37] Ye know, the word which came throughout all Judea, beginning from Galilee, after the immersion which John preached, [38] Jesus from Nazareth; how that God anointed him, with the Holy Spirit and with power; who went about doing good, and curing all that were oppressed by the devil; because God was with him, [39] And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, having crucified on a tree; [40] Him God raised up the third day, and gave him to become manifest; [41] Not to all the people, but to witnesses appointed before by God, to us, who ate and drank with him after he arose out of the dead. [42] And he commanded us to preach to the people, and to testify that it is he who is appointed by God, the Judge of the living and the dead. [43] To him all the prophets bear

witness, that through his name, every one that believes in him receives the taking away of sins. 44 While Peter was yet speaking these words, the Holy Spirit fell on all those hearing the word. 45 And the believers of the circumcision were astonished, as many as came with Peter, that also upon the nations the gift of the Holy Spirit was poured out. 46 For they heard them, speaking with tongues and extolling God. Then answered Peter, 47 Is any one able to impede the water that these should not be immersed who received the Holy Spirit, even as we? 48 And he directed them to be immersed in the name of Jesus Christ. Then they entreated him to remain some days.

## XI.

AND the apostles and the brethren who were throughout Judea, heard that the nations also had received the word of God. 2 And when Peter ascended into Jerusalem, they of the circumcision expostulated with him, 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter began and rehearsed to them in order, saying, 5 I was in the city of Joppa, and in an ecstasy I saw a vision, a certain vessel descending, like a great sheet, being lowered by the four corners out of the heaven, and it came as far as me. 6 And looking attentively into it, I considered and saw quadrupeds of the earth, and the wild beasts, and the creeping things, and the birds of the heaven. 7 And I heard also a voice saying to me, Arise, Peter: sacrifice and eat. 8 And I said, By no means, Lord; because nothing common or unclean has at any time entered into my mouth. 9 But a voice answered a second time out of the heaven, What things God has cleansed, call not thou common. 10 And this occurred thrice; and again all was drawn up into the heaven. 11 And, lo! immediately three men stood before the house, where we were, having been sent from Cæsarea to me. 12 And the Spirit said to me, Go with them without scruple. And there went with me these six brethren also, and we entered into the man's house: 13 And he related to us how he had seen the angel in his house, standing and saying, Send to Joppa, and bring hither Simon, whose surname is Peter, 14 Who will speak words to thee, by which thou and all thy house shall be saved. 15 And as I began to speak, the Holy Spirit fell on them, even as on us in the beginning. 16 Then I remembered the word of the Lord, how he said, John indeed immersed in water; but ye shall be immersed in the Holy Spirit. 17 Since then God imparted

the same gift to them as even to us, when believing on the Lord Jesus Christ: what was I, that I should be able to prohibit God? [18] And when they heard these things, they acquiesced, and glorified God, saying, Then to the nations also has God given a change of mind into life.

[19] So then they who had been scattered abroad by the distress which arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none but to Jews alone. [20] But some of them were Cyprians, and Cyrenians, who, having come into Antioch, spoke to the Grecians also, announcing the glad tidings of the Lord Jesus. [21] And the hand of the Lord was with them; and a great number, who believed, turned to the Lord. [22] And the report concerning them came to the ears of the assembly that was in Jerusalem; and they sent forth Barnabas as far as Antioch; [23] Who, when he came, and beheld the grace of God, rejoiced, and exhorted them all, that with fixed purpose of heart, they would adhere to the Lord. [24] For he was a good man, and full of the Holy Spirit, and faith: and a great crowd was added to the Lord. [25] And he departed to Tarsus, to seek Saul: [26] And when he had found him, he brought him into Antioch. And it occurred, that a whole year they came together in the assembly, and taught a great crowd; and that the disciples were by divine appointment (*a*) first called Christians at Antioch.

[27] And in these days prophets came down from Jerusalem into Antioch. [28] And there stood up one of them named Agabus, and signified by the Spirit that there was going to be a great famine over all the habitable earth, which also came to pass under Claudius *Cæsar*. [29] And the disciples, according to the respective ability of each, determined to send to the assistance of the brethren dwelling in Judea: [30] And this they did, sending it to the elders by the hands of Barnabas and Saul.

## XII.

NOW about that time the King, Herod, laid hands upon certain of the assembly to injure them. [2] And slew James, John's brother, with the sword. [3] Now because he saw that this was acceptable to the Jews, he proceeded further to arrest Peter also. These were the days of unleavened bread. [4] Whom he also seized, and put in prison,

(*a*) *Chrematisai* is thus rendered in A.V. Matt. ii. 12, "being warned of God," also v. 22; Acts x. 22, "was warned from God;" Heb. viii. 5, "*as Moses* was admonished of God," &c.

delivering *him* to four quaternions of soldiers, to guard him, intending after the passover to bring him out to the people. 5 Peter therefore was kept by the guard in the prison; but intense and continued prayer was made concerning him by the assembly. 6 But when Herod was about to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains; and guards before the door kept the prison. 7 And, behold, an angel of the Lord stood by, and a light shone in the cell; and giving Peter a blow on the side, he awoke him, saying, Arise in haste. And his chains fell off from *his* hands. 8 And the angel said to him, Gird thyself, and bind under thy sandals: and he did so. And he says to him, Throw thy mantle around thee, and follow me. 9 And going out he followed; and knew not that what happened by the angel was true; he thought he saw a vision. 10 And having passed through a first and second guard, they came to the iron gate that leads into the city; which self-moved opened to them: and going forth, they went down one street; and immediately the angel withdrew from him. 11 And Peter having come to himself, said, Now I know truly, that the Lord sent forth his angel, and delivered me out of the hand of Herod, and *from* all the expectation of the Jewish people. 12 And reflecting, he came to the house of Mary, the mother of John, whose surname was Mark; where many were assembled, and praying. 13 And as he knocked at the door of the gate, a female servant, named Rhoda, came to listen, 14 And recognising Peter's voice, she opened not the gate for gladness, but running in, reported that Peter was standing before the gate. 15 And they said to her, Thou art insane. But she confidently asserted that it was so. And they said, It is his angel; 16 But Peter continued knocking; and having opened *the gate*, they saw him, and were astonished. 17 And beckoning to them with his hand to be silent, he related how the Lord had conducted him out of the prison; and he said, Report these things to James and to the brethren. And he departed, and went to another place. 18 And when it was day, there was no small tumult among the soldiers, what had become of Peter. 19 And Herod having sought him, and not found him, examined the guards, and ordered them to be led away to punishment. And going down from Judea to Cæsarea, he remained *there*. 20 And he was highly incensed against the Tyrians and Sidonians: but they unanimously came before him, and having gained to their interest Blastus the King's chamber-

lain, sought peace; because their country was nourished from that of the King. 21 And on an appointed day, Herod, being arrayed in royal robes, and sitting upon the throne, made an oration to them. 22 And the people cried out, The voice of a god and not of men. 23 But instantly an angel of the Lord smote him, because he gave not God the glory; and being eaten with worms, he expired.

24 But the word of God grew, and abounded. 25 And Barnabas and Saul returned to Jerusalem, having completed the service, taking with them also John, surnamed Mark.

## XIII.

AND there were prophets and teachers, in the assembly at Antioch; Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster-brother of Herod, the tetrarch, and Saul. 2 And while they were serving the Lord, and fasting, the Holy Spirit said, Separate me now Barnabas and Saul for the work to which I have called them. 3 Then, having fasted and prayed, and laid *their* hands on them, they dismissed *them.* 4 They therefore, being sent forth by the Holy Spirit, went down into Seleucia; and from thence sailed away to Cyprus. 5 And having arrived in Salamis, they preached the word of God in the synagogues of the Jews; and they also had John for an assistant. 6 And having traversed the whole island to Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name *was* Bar-jesus: 7 Who was with the proconsul Sergius Paulus, an intelligent man; who having called for Barnabas and Saul, desired to hear the word of God. 8 But Elymas the magician, (for so his name is translated) opposed them, seeking to turn away the proconsul from the faith. 9 Then Saul, (who *is* also Paul,) being filled with the Holy Spirit, having looked earnestly to him, 10 Said, O full of all deceit and all profligate cunning, thou son of the devil, thou enemy of all righteousness, wilt thou not cease perverting the straight ways of the Lord? 11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately a mist and darkness fell on him; and going about he sought guides. 12 Then the proconsul, seeing what was done, believed, being astonished at the teaching of the Lord.

13 And Paul and his companions, having sailed from Paphos, came to Perga of Pamphylia; and John withdrew from them and returned to Jerusalem. 14 But they, having passed through from Perga, came to Antioch in Pisidia; and

having entered into the synagogue on the sabbath-day, they sat down. [15] And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Men, brethren, if ye have any word of exhortation for the people, speak. [16] And Paul stood up, and waving the hand, said, Israelites, and those fearing God, hearken. [17] The God of this people selected our fathers; and elevated the people while sojourning in the land of Egypt, and led them out of it with an uplifted arm. [18] And about the time of forty years bore he them, as a nurse beareth her child, in the desert. [19] And having overthrown seven nations in the land of Canaan, he distributed their land to them for an inheritance, [20] For about four hundred and fifty years. And after that, he gave judges until Samuel the prophet; [21] And from that time they desired a king; and God gave them Saul, the son of Kish: a man of the tribe of Benjamin, for forty years. [22] And having removed him, he raised up to them David to be their king; to whom also he gave testimony, and said, "I found David the *son* of Jesse, a man after my own heart, who will perform all my will." [23] From this man's seed, God, according to promise, brought forth to Israel, a saviour, Jesus: [24] When John had first proclaimed, before the presence of his coming, the immersion of a change of mind to all the people of Israel. [25] And when John was finishing his race, he said, Whom do ye suppose me to be? I am not *he:* but, behold, there comes one after me, the sandal of whose feet I am not worthy to loose. [26] Men, brethren, sons of the race of Abraham, and those among you who fear God, to us is the word of this salvation sent. [27] For the inhabitants of Jerusalem, and their rulers, not knowing him, and the voices of the prophets, which are read every sabbath, fulfilled them in judging *him.* [28] And when they found no cause of death *in him*, they requested Pilate that he might be executed. [29] And when they had accomplished all the things that were written concerning him, they, taking *him* down from the cross, laid *him* in a tomb. [30] But God raised him out of the dead; [31] And he appeared for several days to those that came up with him from Galilee to Jerusalem, who are now his witnesses to the people. [32] And we declare unto you glad tidings, that the very promise which was made to the fathers, [33] God has completely accomplished to our children, having raised up Jesus, as it is written in the second psalm, "Thou art my Son, I this day have begotten thee." [34] And that he raised him out of the dead, no more to return

to corruption, he has said thus, "I will give to you the holy, the faithful mercies of David." [35] Therefore also in another *psalm*, he says, "Thou wilt not suffer thy Holy One to see corruption." [36] Now David, having served his own generation according to the will of God, fell asleep, and was gathered to his fathers, and saw corruption: [37] But *he* whom God raised up, saw not corruption. [38] Be it known therefore, unto you, brethren, that through this man, the taking of sins is proclaimed to you. [39] In him every one that believes is justified from all things, from which you were not able to be justified in the law of Moses. [40] See to it therefore, that what is spoken in the prophets do not come upon you; [41] Behold, ye despisers, and wonder, and disappear; because I work a work in your days, a work which ye will not believe, though one declare it to you (*a*).

[42] And when they were gone out, they begged that these words might be spoken to them the next sabbath (*b*). [43] And when the synagogue was broken up, many of the Jews and of the devout proselytes, followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. [44] And on the coming Sabbath, almost the whole city assembled to hear the word of the Lord. [45] But the Jews, seeing the crowds, were filled with zeal, and opposed the things spoken by Paul, blaspheming. [46] And Paul and Barnabas, with great freedom of speech, said, It was necessary that the word of God should first be spoken to you; but since you thrust it away from you, and judge yourselves not worthy of the everlasting life, lo, we turn to the nations: [47] For thus the Lord charged us; "I have set thee for a light of nations, that thou shouldest be for salvation to the extremity of the earth. [48] And the Gentiles hearing this, rejoiced, and glorified the word of the Lord; and as many as were disposed (*c*) for everlasting life believed. [49] And the word of the Lord was disseminated through all the country. [50] But the Jews stirred up devout women of considerable rank, and the chiefs of the city, and raised a persecution against Paul and Barnabas, and expelled them from their territories. [51] But they, having shaken off the dust of their

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(*a*) Paul quotes the Septuagint of Heb. i. 5. (*b*) T.R., "when the Jews were gone out of the synagogue the Gentiles." (*c*) So the Syriac; or, determined; the same word as in 1 Cor. xvi. 15, where it is said of the household of Stephanus, that "they HAVE ADDICTED themselves to the ministry of the saints."

feet against them, came into Iconium. [52] And the disciples were filled with joy, and the Holy Spirit.

## XIV.

AND it happened in Iconium, that they went both together into the synagogue of the Jews, and spoke in such a manner, that a great number of both Jews, and Hellenists believed. [2] But the Jews who believed not, stirred up and embittered the souls of the Gentiles against the brethren. [3] For a considerable time they remained speaking boldly about the Lord, who gave witness to the word of his grace, giving signs and prodigies to be done by their hands. [4] But the multitude of the city was divided: and some were with the Jews, and some with the apostles. [5] And when there was a movement made, both of the Gentiles and Jews with their rulers, to insult, and to stone them, [6] They, being aware, fled to the cities of LYCAONIA, Lystra and Derbe, and to the adjacent country; [7] And there they were preaching glad tidings.

[8] And there sat a certain man at Lystra, impotent in his feet, lame from his mother's womb, who never had walked: [9] This man was listening to Paul's speaking; who, fixing his eyes on him, and perceiving that he had faith to be saved, [10] Said with a loud voice, Stand erect on thy feet. And he leaped up and walked. [11] And the crowds, seeing what Paul had done, lifted up their voices, saying in the Lycaonian dialect, The gods are descended to us in the likeness of men. [12] And indeed they called Barnabas, Jupiter, and Paul, Mercury, because he was the leader of the discourse. [13] And the priest of that *image of* Jupiter which was before the city, brought bulls and garlands to the gates *of the house*, and wished, with the crowds, to offer sacrifice. [14] But the apostles, Barnabas and Paul, having heard, rent their garments, and rushed forth among the crowd, exclaiming, [15] And saying, Men, why do ye these things? We also are men of like nature with you, evangelizing to turn you from these vain gods to the living God, who made the heaven, and the earth, and the sea, and all things which are in them, [16] Who in the preceding generations suffered all the nations to walk in their own ways, [17] Though indeed he did not leave himself without witness, doing good, giving you showers of rain from heaven, and fruitful seasons, filling your hearts with food and gladness. [18] And saying these things, they with difficulty restrained the crowds, from sacrificing to them.

[19] But there came thither Jews from Antioch and Iconium,

and having persuaded the crowds, and stoned Paul, they dragged *him* out of the city, supposing that he was dead. [20] But while the disciples surrounded him, he rose up, and entered into the city; and on the morrow he departed with Barnabas to Derbe. [21] And having announced the glad tidings to that city, and made many disciples, they returned into Lystra, and Iconium, and Antioch, [22] Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. [23] And when they had constituted for them elders in every assembly, having prayed, with fasting, they commended them to the Lord, in whom they had believed. [24] And having passed through Pisidia, they came into Pamphylia, [25] And having spoken the word of the Lord in Perga, they went down to Attalia: [26] And thence they sailed away to Antioch, from whence they had been recommended to the grace of God, for the work which they had accomplished. [27] And having arrived, and convened the assembly, they reported all that God had done with them, and that he had opened to the nations a door of faith. [28] And they remained no little time with the disciples.

## XV.

AND some who came down from Judea, taught the brethren, Except ye be circumcised according to the custom of Moses, ye cannot be saved. [2] Now when Paul and Barnabas, having had no little dissension and discussion with them, they arranged to send up Paul and Barnabas, and some others of their own number, to the apostles and elders at Jerusalem, concerning this question. [3] So then they, having been sent on their way by the assembly, went through Phenice and Samaria, relating the conversion of the Gentiles; and caused great joy to all the brethren. [4] And having arrived in Jerusalem, they were gladly received by the assembly, the apostles and the elders, and they related what things God had done with them. [5] But there stood up some from the sect of the Pharisees that believed, saying, It is necessary to circumcise them, and to command *them* to keep the law of Moses.

[6] And the apostles and elders were gathered together to consult upon this affair. [7] And after much discussion, Peter rose up, and said to them, Men, brethren, you know that in former days, God selected among you that by my mouth the nations should hear the word of the glad tidings, and believe; [8] And the heart-knowing God, bore witness for them,

giving the Holy Spirit, even as also to us, [9] And made no distinction between us and them, having purified their hearts by the faith. [10] Now therefore why do you try God, by putting a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? [11] Howbeit, through the grace of the Lord Jesus, we believe to be saved, even as they also were. [12] And silent was all the multitude, and gave audience to Barnabas and Paul, narrating what signs and prodigies God performed among the Gentiles through them. [13] And after they were silent, James answered, saying, Men, brethren, hear me: [14] Simon has narrated how God first looked to take out of the nations a people for his name. [15] And with this harmonize the words of the prophets; as it is written: [16] "After I will return, and will rebuild the tabernacle of David which is fallen down; and I will rebuild its ruins, and will set it up again, [17] That the remainder of men may seek the Lord, even all the nations, upon whom my name has been called," [18] Says the Lord who makes all these things known from the beginning (*a*). [19] Wherefore, I judge, that we should not trouble those who from among the nations are turning to God: [20] But that we write to them, that they abstain from pollutions of idols, and fornication, and what is strangled, and blood. [21] For Moses has, from generations of old, those who preach him, in every city, being read in the synagogues every sabbath.

[22] Then it pleased the apostles and the elders, with the whole assembly, to select men from among themselves to send to Antioch with Paul and Barnabas, *namely* Judas called Barsabas, and Silas, leading men among the brethren; [23] Having written through their hand *thus:* "The apostles and elder brethren, to the brethren from the nations at Antioch, and Syria, and Cilicia, greeting: [24] Since we have heard that some who went out from us have troubled you with words, unsettling your souls (*b*), to whom we gave no command: [25] It seemed good to us, being unanimously assembled, to select men, and send them to you, with our beloved Barnabas and Paul, [26] Men who have delivered up their lives for the name of onr Lord Jesus Christ. [27] We have therefore sent Judas and Silas, who themselves also will tell *you* by word the same things. [28] For it seemed good to the Holy

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(*a*) T.R. has "who does all these things, known unto God are all his works from the beginning of the world." (*b*) T.R., "saying, Be circumcised and keep the law."

Spirit, and to us, to lay upon you no further burden than the necessary things; [29] To abstain from things offered to idols, and blood, and from what is strangled, and fornication, from which keeping yourselves, ye will do well. Farewell."

[30] They therefore, being dismissed, came to Antioch; and having convened the multitude, delivered the epistle: [31] And having read *it*, they rejoiced over the exhortation. [32] And Judas and Silas themselves also, being prophets, exhorted and confirmed the brethren, with much discourse. [33] And having remained a time, they were dismissed with peace from the brethren to those that had sent them.

[34] (*a*) [35] But Paul and Barnabas remained in Antioch, teaching and announcing the glad tidings of the word of the Lord; with many others also. [36] But after some days, Paul said to Barnabas, Let us return and visit the brethren in every city, in which we have announced the word of the Lord, to *see* how they do. [37] And Barnabas would take with them also John, who was called Mark, [38] But Paul thought it not proper to take him with them, who had withdrawn from them from Pamphylia, and went not with them to the work. [39] There was therefore a sharp contention, so that they separated from each other; and Barnabas took Mark, and sailed to Cyprus; [40] But Paul, having selected Silas, went forth, being commended to the grace of the Lord by the brethren. [41] And he went through Syria and Cilicia, confirming the assemblies.

## XVI.

AND he came to Derbe and to Lystra: and, behold, a disciple was there named Timothy, a son of a believing Jewish woman, but of a Grecian father; [2] Who was testified for by the brethren in Lystra and Iconium. [3] Him Paul wished to go forth with him; and having taken, circumcised him, on account of the Jews who were in those places; for they all knew that his father was a Greek. [4] And as they passed through the cities, they delivered to their custody the decrees, which were determined upon by the apostles and elders who were in Jerusalem.

[5] So then the assemblies were established in the faith, and increased in number daily. [6] Now they went through the country of Phrygia, and Galatia: having been hindered by the Holy Spirit from preaching the word in Asia. [7] But after they were come to Mysia, they attempted to go into

(*a*) S.A.V. omit verse 34. "Notwithstanding, it pleased Silas to abide there still."

Bithynia; but the Spirit of Jesus permitted them not. 8 And passing by Mysia, they descended into Troas. 9 And a vision appeared to Paul in the night; there was a certain man, a Macedonian, standing and entreating him, and saying, Come over into Macedonia, and help us. 10 And as soon as he had seen the vision, we (*a*) immediately sought to go forth into Macedonia, assuredly inferring that God had called us (*a*) to announce the glad tidings to them.

11 And setting sail from Troas, we went in a straight course to Samothracia, and the next *day* to Neapolis; 12 And thence to Philippi, which is the first Macedonian city of the district, a colony (*b*): and we continued in the city itself for some days. 13 And on the sabbath day, we went out of the gate (*c*) by a river, where we thought there was allowed an oratory; (*d*) and we sat down, and spoke to the assembled women.

14 And a certain woman named Lydia, a seller of purple, of a city of Thyatirans, worshipping God, was listening, whose heard the Lord opened to attend to the things spoken by Paul. 15 And when she was immersed, and her household, she entreated *us*, saying, If ye have judged me to be faithful to the Lord, enter into my house and remain. And she pressed us with urgent entreaties. 16 And it occurred, as we were going into the oratory, a certain female slave, having a spirit of Python, met us, who brought her lords much gain by divination; 17 She having followed after Paul and us, cried, saying, These men are the bondsmen of the most high God, who announce to you a way of salvation. 18 And this she did for several days. But Paul being grieved, turned and said to the spirit,—I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. 19 But when her lords saw that the hope of their gains was gone, having seized Paul and Silas, they dragged *them* into the market before the magistrates. 20 And having brought them to the generals, said, These men, being Jews, greatly disturb our city, 21 And proclaim customs which it is not lawful for us to receive, nor practise, being Romans. 22 And the crowd rose up together against them; and the generals, having torn off their clothes, commanded to beat *them* with rods. 23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely; 24 Who, having received such a charge, cast them

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(*a*) Here Luke begins to speak as one present. (*b*) Of Romans.
(*c*) T.R., "a city. (*d*) See Preface.

into the inner prison, and their feet he made fast in the stocks. [25] And at midnight, Paul and Silas, praying, sung a hymn to God; and the prisoners were listening to them. [26] And suddenly there was a great concussion, so as to shake the foundations of the prison; and immediately all the doors were opened, and the bands of all loosed. [27] And the jailor, awakening out of his sleep, and seeing the doors of the prison opened, having drawn his sword, was about to kill himself, supposing that the prisoners had fled; [28] But Paul cried out with a loud voice, saying, Do thyself no harm: for we are all here. [29] And having called for lights, he rushed in, and trembling, fell down before Paul and Silas, [30] And brought them forth, and said, Lords, what must I do that I may be saved? [31] And they said, Believe on the Lord Jesus, and thou shalt be saved, and thy household. [32] And they spoke to him the word of the Lord, with all that were in his house. [33] And he took them the same hour of the night, and washed them from *their* stripes; and was immersed, himself and all his, immediately. [34] And when he had brought them up into his house, he spread a table before them, and rejoiced, having believed in God. with all his household. [35] And when it was day, the generals sent the lictors, saying, Let those men go. [36] And the jailor reported these words to Paul, The generals have sent that you may be released: now therefore depart, and go in peace. [37] But Paul said to them, They have beaten us publicly, uncondemned, being men who are Romans, and cast *us* into prison; and now would they thrust us out secretly? no, indeed, but let them come themselves and conduct us out. [38] And the lictors reported these words to the generals; and they were afraid when they heard that they were Romans, [39] And they came and entreated them, and conducting *them* out, requested *them* to go out of the city. [40] And having gone out of the prison, they came to Lydia: and having seen the brethren, they exhorted them, and departed.

## XVII.

AND having journeyed through Amphipolis, and Appolonia, they came to Thessalonica, where was the synagogue of the Jews: [2] And according to his custom, Paul went in to them, and for three sabbaths reasoned with them from the scriptures, [3] Opening, and evidently showing, that the Christ must suffer, and rise up out of the dead; and that this is the Christ Jesus whom I announce to you. [4] And some of them were persuaded, and joined themselves to Paul

and Silas; and a great multitude of the devout Greeks, and of the chief women, not a few. 5 But the Jews, being base, moved with envy, having taken to them certain vicious men from the market loungers, and made a riot, set the city into a tumult, and having assaulted the house of Jason, endeavored to bring them out to the people. 6 But not finding them, they dragged Jason and some of the brethren to the rulers of the city, crying out, Those who have disturbed the habitable earth have come hither also; 7 Whom Jason has kindly entertained; and these all act contrary to the decrees of Cæsar, saying that there is another king, Jesus. 8 And they alarmed the crowd and the city rulers, when they heard these things. 9 And when they had taken security of Jason, and of the rest, they let them go.

10 But the brethren immediately sent away both Paul and Silas through the night, to Berea: who, having arrived, went into the synagogue of the Jews. 11 And these were more noble than those in Thessalonica, for they received the word with all promptness of mind, daily searching the scriptures, whether those things were so. 12 Many of them therefore believed; and of the Grecian women of considerable rank, and of the men, not a few. 13 But when the Jews of Thessalonica knew that the word of God was preached by Paul also in Berea, they came, stirring up and troubling the crowds there. 14 And then immediately the brethren sent away Paul, to go to the sea; but Silas and Timothy remained there. 15 And those who conducted Paul, brought him to Athens: and having received a command to Silas and Timothy to come to him as soon as possible, they departed.

16 And in Athens, while Paul was waiting for them, his spirit within him was strongly moved when he saw the city was full of idols. 17 He reasoned therefore in the synagogue with the Jews, and with those who worshipped, and in the market every day, with those he happened to meet. 18 But some of the Epicurean and Stoic philosophers opposed themselves to him. And some said, What means this chatterer to say? and some, He seems to be a proclaimer of foreign demons: because he announced to them the glad tidings of Jesus, and the resurrection. 19 And they took and conducted him to the hill of Mars, saying, Are we able to know what this new teaching *is*, of which thou speakest? 20 For thou bringest certain strange things to our ears: we would therefore know what these things mean? 21 Now all the Athenians,

and the resident strangers, spent their leisure in nothing else, but to tell and hear some newer thing.

22 And Paul standing up in the middle of Mars' hill, said, Men of Athens, I perceive you are exceedingly addicted to the worship of invisible powers. 23 For passing through, and contemplating your objects of worship, I found also an altar with an inscription "To AN UNKNOWN GOD." What therefore ye worship without knowing it, that announce I to you. 24 The God that made the world and all the things in it, being the Lord of heaven and earth, dwells not in temples made with hands; 25 Neither is he served by human hands, as if he needed any thing, he giving to all life, and breath, and all things; 26 And caused every nation, sprung of one *man*, to dwell on all the face of the earth, having marked the times appointed, and the boundaries of their habitation; 27 That they should seek God if perhaps they might feel after him, and find him, though he is not far from every one of us: 28 For in him we live, and are moved, and exist; as some of your own poets (*a*) have said, "For his offspring also are we." 29 Being therefore the offspring of God, we ought not to think that the Deity is like gold, or silver, or stone, sculptured by art, and man's device. 30 That therefore, having overlooked the times of ignorance, he now commands all men everywhere to change their minds: 31 Because he set a day, in which he will judge the habitable earth in righteousness, in a man whom he has appointed, of which he has given indubitable proof to all by raising him out of the dead. 32 But when they heard of the resurrection of the dead, some derided: but others said, We will hear thee again concerning this. 33 And thus Paul went out of their midst. 34 Nevertheless, some men, having associated with him, believed: among whom was Dionysius the Areopagite, and a woman whose name was Damaris, and others with them.

## XVIII.

AND after these things, having departed out of Athens, he came to Corinth; 2 And finding a certain Jew named Aquila, of Pontus by race, recently come from Italy, and his wife Priscilla, (because Claudius had commanded all Jews to depart out of Rome,) he came to them. 3 And because he was of the same trade, he continued with them, and wrought; for by their occupation they were tent-makers.

(*a*) Aratus and Cleanthus.

4 And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks. 5 But when Silas and Timothy came down from Macedonia, Paul was earnestly occupied with the word, testifying to the Jews, Jesus, the Christ. 6 But when they resisted and blasphemed, he shook out *his* garments, and said to them, Your blood *be* upon your own head; I shall henceforth with a clear conscience go to the nations. 7 And departing thence, he came into the house of one named Titus Justus, a worshipper of God, whose house was adjoining the synagogue. 8 And Crispus, the ruler of the synagogue, believed in the Lord, with all his household; and many of the Corinthians hearing, believed, and were immersed. 9 And the Lord said to Paul through a vision by night, Fear not, but speak, and be not silent; 10 For I am with thee; and no one shall attack thee to injure thee; because I have many people in this city. 11 And he halted a year and six months, teaching among them the word of God.

12 But when Gallio was proconsul of Achaia, the Jews made an assault upon Paul, with one consent, and brought him before the tribunal, 13 Saying, This *man* persuades men to worship God contrary to the law. 14 And when Paul was about to open *his* mouth, Gallio said to the Jews, If, indeed, it were an act of injustice or of destructive mischief, O ye Jews, according to reason, I should have borne with you: 15 But if it be questions concerning doctrine and names, and that law which is among you, see *to it* yourselves: I will not be a judge of these *matters*. 16 And he authoritatively dismissed them from the tribunal. 17 And they all took Sosthenes, the ruler of the synagogue, and beat *him* before the tribunal. And Gallio did not concern himself with any of these things.

18 And Paul still continued many days, and then took leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn *his* head in Cenchrea; for he had a vow. 19 And they arrived at Ephesus, and there he left them; but he himself entered into the synagogue, and reasoned with the Jews. 20 But when they entreated *him* to remain a longer time, he did not consent; 21 But bade farewell, saying (*a*), I will return to you again, if God will. And he sailed from Ephesus. 22 And coming down to Cæsarea,

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(*a*) S.V.A. omit "I must by all means keep this feast that comes in Jerusalem: but"

and having gone up *to Jerusalem* and saluted the assembly, he went down to Antioch. 23 And having spent some time, he departed, going through the country of Galatia and Phrygia in a regular manner, confirming all the disciples.

24 And a certain Jew whose name was Apollos, a native of Alexandria, an eloquent man, came to Ephesus, being powerful in the scriptures. 25 He had been catechised in the way of the Lord; and being fervent in the Spirit, he spoke and taught accurately the things concerning Jesus, being acquainted only with the immersion of John. 26 And he began to speak boldly in the synagogue: and Aquila and Priscilla having heard of him, took him and more accurately explained to him the way of God. 27 And he wishing to pass through into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he arrived, greatly helped those who had believed through grace: 28 For he strenuously discussed with the Jews in public, proving by the scriptures that Jesus is the Christ.

## XIX.

AND it happened, that, while Apollos was at Corinth, Paul having passed through the upper districts, came to Ephesus; and found some disciples. 2 And he said to them, Did ye receive the Holy Spirit when ye believed? And they *said* to him, We did not so much as hear whether there were any Holy Spirit? 3 And he said, Into what then were you immersed? And they said, Into John's immersion. 4 Then said Paul, John immersed with an immersion of a change of mind, saying to the people, that they should believe in him that was coming after him, that is, in Jesus. 5 And they, having heard, were immersed into the name of the Lord Jesus. 6 And Paul, laying hands on them, the Holy Spirit came on them; and they spoke with tongues, and prophesied. 7 And all the men were about twelve.

8 And he went into the synagogue, and discoursed boldly for three months, reasoning and persuading them of the things concerning the reign of God. 9 But when some were hardened, and would not be persuaded, speaking reproachfully of THE WAY before the multitude, he departed from them, and separated the disciples, discussing daily in the school of Tyrannus. 10 And this was done during two years: so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord. 11 And God wrought extraordinary miracles by the hands of Paul; 12 So that napkins, or aprons, were brought from the surface of his body to the

sick, and the diseases left them, and the evil spirits were cast out.

13 Then some of the wandering, Jewish exorcists, took upon them to name over those having evil spirits, the name of the Lord Jesus, saying, I adjure you by the Lord Jesus whom Paul preaches. 14 And there were some seven sons, of Sceva, a Jew and chief of the priests, who did this. 15 But the evil spirit answering said to them, Jesus I know, and Paul I am acquainted with; but who are you? 16 And the man, in whom the evil spirit was, leaping on them, and having overcome them, he prevailed against both (*a*), so that they fled out of that house naked and wounded. 17 And this became known to all, both Jews and Greeks, who inhabited Ephesus; and fear fell upon them all, and the name of the Lord Jesus was extolled. 18 Many also of those having believed, came confessing, and declaring their actions. 19 Many of those also who practised curious arts having brought their books together, burnt them before all; and they computed the price of them, and found *it* fifty thousand *pieces* of silver (*b*). 20 Thus with might did the word of the Lord grow, and prevail.

21 Now when these things were accomplished, Paul purposed in the Spirit, having passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of those ministering to him, Timothy and Erastus; but he remained a time in Asia. 23 And there occurred during that season no small tumult concerning THE WAY. 24 For a certain *man*, named Demetrius, a silversmith, making a silver model temple of Diana, brought no small employment to the artificers; 25 Whom he brought together, with the craftsmen of like occupation, and said, Men, ye know that out of this employment we have our wealth; 26 And you see and hear, that not only of Ephesus, but almost of all Asia, this Paul has persuaded and misled a large crowd, saying, That they are not gods, which are made by hands. 27 Now not only is there danger that this occupation of ours should be depreciated, but also that the temple of the great goddess Diana should be despised, and she should be deposed from her greatness, whom all Asia, and the habitable earth worships. 28 And hearing, they were filled with rage, and cried out,

(*a*) Two only might be engaged in this act. (*b*) £1875, says Prideaux; or, £1770. says Alford.

saying, Great is Diana of the Ephesians. [29] And the city was filled with confusion; and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, Macedonians, Paul's fellow travellers. [30] And when Paul would have entered in to the people, the disciples would not permit him. [31] And some even of the Asiarchs, as they had a friendship for him, sent to him, and desired that he would not venture himself into the theatre. [32] Some therefore cried one thing, and some another: for the assembly was confused; and the greater part knew not for what they were come together. [33] And some of the crowd drew forth Alexander, the Jew, thrusting him forward. And Alexander having waved the hand, wished to make a defence to the people. [34] But recognising that he was a Jew, there came one voice from all, crying out for the space of two hours, Great *is* the Diana of the Ephesians. [35] And the town-clerk having appeased the crowd, he said, Men, brethren, Ephesians, what man is there that does not know that the city of the Ephesians is the temple-keeper both of the great Diana, and of that which fell down from Jupiter? [36] Since then these things are incontestable, it is necessary for you to be quiet, and to do nothing in a precipitate manner. [37] For ye have brought these men, who are neither temple-robbers, nor blasphemers of our goddess. [38] If indeed therefore Demetrius, and the artificers with him, have a charge against any one, court days are held, and there are proconsuls, let them accuse one another. [39] But if ye inquire anything concerning other matters, it shall be determined in the legal assembly. [40] For we are even in danger of being called in question for insurrection to-day; as there is no cause by which we can account for this concourse. [41] And having said these things, he dismissed the assembly.

## XX.

AND after the tumult had ceased, Paul having called to *him* the disciples, and exhorted *them*, and embraced *them*, departed to go into Macedonia. [2] And going through those parts, and exhorting them with much discourse, he came into Greece. [3] And when he had continued three months, a plot being formed against him by the Jews, when he was about to embark for Syria, it was his purpose to return through Macedonia. [4] And there accompanied him Sopater, *the son* of Pyrrhus, a Berean: and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and Asiatics, Tychicus and Trophimus. [5] Now these

going before, awaited us at Troas. [6] But we ourselves sailed out of Philippi, after the days of the unleavened bread, and came to them at Troas in five days; where we remained seven days.

[7] And on the first *day* of the week, when we came together to break bread, Paul discoursed to them, being about to depart on the morrow; and continued the discourse until midnight. [8] And there were many lamps in the upper room, where we were convened. [9] And there was sitting on the window-seat a certain youth named Eutychus, being overpowered with deep sleep; and as Paul was long discoursing, having been overcome from the sleep, fell down from the third story, and was taken up dead. [10] And Paul going down, stretched himself upon him, and laying hold of *him*, said, Be not troubled; for his life is in him. [11] And having gone up, and broken the bread, and eaten, and familiarly conversed for a long time, even till day break, so he departed. [12] And they brought the youth living, and were not a little comforted.

[13] And we, going before on board ship, sailed to Assos, there intending to take in Paul: for so he had appointed, meaning himself to go on foot. [14] And when he met with us at Assos, having received him on board, we came to Mitylene. [15] And sailing thence on the morrow, we came opposite Chios; and the next *day* we put in to Samos; and on the following *day* we came to Miletus. [16] For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he earnestly endeavored, if it were possible for him, to be in Jerusalem on the day of Pentecost.

[17] But sending from Miletus to Ephesus, he called for the elders of the assembly. [18] And when they were come to him, he said to them, You know, from the first day in which I entered Asia, in what manner I was with you the whole time, [19] Serving the Lord with all lowliness of mind, and with tears, and trials, which befell me by the plottings of th Jews; [20] How I suppressed nothing that was profitable, so as not to announce it to you, and taught you publicly, and from house to house, [21] Earnestly testifying to both Jews, and Greeks, of a change of mind towards God, and faith towards our Lord Jesus Christ. [22] And now, behold, I am going bound in the Spirit to Jerusalem, not knowing the things that shall befall me there: [23] Excepting that the Holy Spirit witnesses to me in every city, saying, that bonds and afflictions await me. [24] But on no account do I hold my

life dear unto myself, that I might finish my course, and the ministry which I received of the Lord Jesus, to testify the glad tidings of the grace of God. 25 And now, behold, I know that you all, among whom I have gone about, proclaiming the Kingdom, shall see my face no more; 26 Wherefore I witness to you this day that I am pure from the blood of all. 27 For I have not declined to declare to you all the counsel of God.

28 Take heed unto yourselves, and to all the flock in which the Holy Spirit made you overseers, to tend the assembly of God which he acquired through the blood of his own. 29 For I know that after my departure, rapacious wolves will come in among you, not sparing the flock. 30 And from yourselves men will arise, speaking perverse things, to draw away the disciples after them. 31 Therefore watch, remembering that for three years, night and day, I ceased not to admonish every one of you with tears. 32 And now I commend you to God, and to the word of his grace, who is able to build you up, and give an inheritance among all the sanctified. 33 I have eagerly desired no man's silver, or gold, or clothing: 34 You yourselves know that THESE HANDS have supplied my necessities, and to those who were with me. 35 In all things I showed you, that thus laboring, ye ought to support the infirm, and to remember the words of the Lord Jesus, that he himself said, "It is more blessed to give than to receive." 36 And having said these things, he kneeled down and prayed with them all. 37 And there came a great weeping on all, and falling on Paul's neck, they affectionately kissed him, 38 Sorrowing most of all for the word which he spoke, that they should see his face no more. And they accompanied him to the ship.

## XXI.

AND it occurred, that after we had torn ourselves away from them, and had set sail, we came by a direct course to Coos, and the next *day* to Rhodes, and thence to Patara: 2 And having found a ship crossing over into Phenicia, we went on board, and put to sea. 3 And coming in sight of Cyprus, and leaving it on the left, we sailed for Syria, and landed at Tyre; for there the ship was to unload the cargo. 4 But finding there disciples, we tarried seven days; who told Paul, through the Spirit, not to go up to Jerusalem. 5 But when we had completed the days, we departed, and went our way; all accompanying us, with wives and children, till *we were* out of the city; and kneeling down on the

shore, we prayed. 6 And having embraced each other, we went on board the ship; and they returned home. 7 And finishing the voyage we came from Tyre to Ptolemais, and having embraced the brethren, we remained with them one day. 8 And on the morrow, having gone out, we came to Cæsarea: and entered into the house of Philip, the evangelist, being *one* of the seven; and remained with him. 9 Now he had four virgin daughters, who prophesied. 10 And as we continued many days, a certain prophet named Agabus came down from Judea. 11 And coming to us, and having taken Paul's girdle, and bound his own hands and feet, he said, Thus says the Holy Spirit, so will the Jews bind at Jerusalem the man who owns this girdle, and deliver *him* up into the hands of the nations. 12 And when we heard these things, both we, and they of the place, entreated him not to go up to Jerusalem. 13 Then Paul answered and said, What do ye, weeping and breaking my heart? for I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we were silent, saying, Let the will of the Lord be done.

15 And after these days, packing up our baggage, we ascended to Jerusalem. 16 And *some* of the disciples also from Cæarea accompanied us, conducting us to one Mnason, a Cyprian, an old disciple, with whom we might lodge. 17 And when we arrived in Jerusalem, the brethren received us gladly. 18 And the next *day* Paul went in with us to James; and all the elders were present. 19 And having saluted them, he related one by one those things which God had wrought among the nations by his ministry. 20 And having heard, they glorified God, and they said to him: Thou seest, brother, how many myriads there are among the Jews who have become believers, and they are all zealots for the law; 21 And they were informed concerning thee, that thou teachest all Jews among the nations to apostatize from Moses, saying that they should not circumcise children, nor follow the customs. 22 What is it therefore? the multitude will certainly come together, for they will hear that thou art come. 23 Therefore do this, which we say to thee: we have four men who have a vow on them; 24 Take these with thee, and purify thyself with them, and bear the charges for them, that they may shave the head: and all shall know that the things they have heard concerning thee are not correct; but *that* thou thyself dost walk in observance of the law. 25 But

concerning the nations who have become believers, we have written *to them*, deciding that they keep themselves from what is offered to idols, and from blood, and from what is strangled, and from fornication.

[26] Then Paul took the men, and the next day, having purified himself with them, entered into the temple, announcing the completion of the days of purification, till the offering should be offered for each one of them. [27] But as the seven days were about to be completed, the Jews from Asia, having observed him in the temple, set all the crowd into a tumult, and laid hands on him, [28] Crying out, Men, Israelites, help! This is the man that everywhere teaches all against the people, and the law, and this place: and moreover has brought Greeks into the temple, and has made common this holy place. [29] For they had previously seen Trophimus, the Ephesian, in the city with him, whom they supposed that Paul had brought into the temple. [30] And all the city was moved, and there was a concourse of the people; and having seized Paul, they dragged him out of the temple; and the gates were instantly closed. [31] And as they were seeking to kill him, word was brought to the commander of the cohort, that all Jerusalem was in confusion. [32] Who immediately, having taken with him soldiers and centurions, rushed down upon them; and they, seeing the commander and the soldiers, ceased beating Paul. [33] Then the commander having approached, seized him, and ordered *him* to be bound with two chains; and inquired who he was, and what he had done. [34] And some among the crowd cried out one thing and some another; and not being able to know the certainty on account of the tumult, he ordered him to be taken to the castle. [35] But when he came upon the stairs, it happened that he was borne away by the soldiers, because of the violence of the crowd. [36] For the multitude of the people followed, crying out, Away with him. [37] But as Paul was about to be led into the castle, he said to the commander, Is it permitted me to say anything to thee? And he said, Dost thou understand Greek? [38] Thou art not then the Egyptian who before these days raised a sedition, and led out into the desert those four thousand men of the assassins? [39] But Paul said, I indeed am a Jew of Tarsus, a citizen of no mean city, in Cilicia; and I beseech thee, permit me to speak to the people. [40] And having given him permission, Paul, standing on the stairs, waved the hand to the people,

and when there was great silence, he addressed *them* in the Hebrew dialect, saying,

## XXII.

MEN, brethren, and fathers, here my defence *which I* now *make* before you. [2]And hearing that he addressed them in the Hebrew dialect, they kept the greater silence; and he says, [3] I am a man of Judea, having been born in Tarsus, of Cilicia, but brought up in this city at the feet of Gamaliel, *and* accurately educated in the law of the fathers: being zealous for God, as ye all are this day: [4] Who persecuted this WAY to the death; binding and delivering into prison both men and women, [5] As also the high priest bears me witness, and all the eldership; from whom also having received letters to the brethren, into Damascus I went, to bring those who were there bound to Jerusalem, that they might be punished. [6] And it came to pass, that as I was travelling, and drawing near to Damascus, about mid-day, suddenly a great light out of the heaven shone around me. [7] And I fell to the ground, and heard a voice saying to me, "Saul, Saul, why dost thou persecute me?" [8] And I answered, Who art thou, Lord? And he said to me, "I am Jesus, the Nazarene, whom thou persecutest." [9] And those with me saw indeed the light (*a*); but heard not the voice (*b*) of him that was speaking to me. [10] And I said, What shall I do, Lord? And the Lord said to me, "Arise, and go into Damascus, and there it shall be told thee concerning all things which are arranged for thee to do." [11] And as I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus. [12] And one Ananias, a pious man according the law, being testified for by all the resident Jews. [13] Having come to me, and stood by, said to me, Brother Saul, look up. And I, in the same hour, looked up upon him, [14] And he said, The God of our fathers has appointed thee to know his will, and to see the Just One, and to hear a voice out of his mouth. [15] For thou shalt be a witness for him to all men of what thou hast seen and heard. [16] And now, why dost thou delay? Arise, be immersed, and wash away thy sins, calling on his name. [17] And it happened to me, when I returned to Jerusalem, and praying in the temple, I became in ecstasy; [18] And I saw him saying to me, Make haste, and go quickly from Jerusalem: because they will not receive thy testimony

(*a*) T.R., "and were afraid." (*b*) See note on Chap. ix. 7.

concerning me. [19] And I said, Lord, they know that I was imprisoning and beating in every synagogue those believing upon thee; [20] And when the blood of Stephen thy witness was poured out, I also was standing by, and well-pleased, and guarded the clothes of those that slew him. [21] And he said to me, Go thou; for I will send thee far away to the nations.

[22] And they heard him to this word, and *then* raised their voice, saying, Away with such an one from the earth; for it is not fit that he should live. [23] And as they were crying out, and casting up *their* clothes, and throwing dust into the air, [24] The commander directed him to be brought into the castle, and to be strictly examined by scourging; that he might know for what reaon they thus cried against him. [25] And as they were stretching him with the thongs, Paul said to the centurion who stood by, Is it lawful for you to scourge a man who is a Roman, and uncondemned? [26] And the centurion having heard, went and told the commander, saying, What art thou about to do? for this man is a Roman. [27] Then the commander coming near, said to him, Tell me, art thou a Roman? And he said, Yes. [28] And the commander answered, I purchased with a great sum the citizenship. And Paul said, But I was *free* born. [29] Then those being about to examine him by torture, immediately departed from him; and the commander also was afraid when he knew that he was a Roman citizen, and that he had bound him. [30] And on the morrow, wishing to know the certainty of what he was accused by the Jews, he loosed him, and ordered the high priest and all the sanhedrim to assemble, and having brought Paul down, he set him before them.

## XXIII.

AND Paul, looking intently on the sanhedrim, said, Men, brethren, I have in all good conscience been a citizen before God to this day. [2] But the high priest, Ananias, ordered those standing by him to strike him on the mouth. [3] Then said Paul to him, God is about to strike thee, whited wall: for sittest thou to judge me according to the law, and yet in violation of the law commandest me to be struck? [4] And those standing by said, Dost thou revile the high priest of God? [5] Then said Paul, I did not know brethren that he is high priest; for it is written: "Thou shalt not speak evil of the ruler of thy people." [6] But Paul being aware that one part were Sadducees, and the other Pharisees,

cried out in the sanhedrim, Men, brethren, I am a Pharisee, the son of Pharisees; concerning the hope and resurrection of *the* dead I am being judged. 7 And when he had said this, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. 8 For indeed the Sadducees say there is no resurrection, nor angel, nor spirit; but the Pharisees confess both. 9 And there was a great clamor; and some of the scribes of the Pharisees' part, rising up, contended with one another, saying, We find nothing evil in this man; what if a spirit or an angel has spoken to him? (*a*) 10 And a great disturbance arising, the commander, fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down and take him by force from the midst of them, and lead *him* into the castle. 11 And on the following night, the Lord standing by him, said, Be of good courage; for as thou didst fully testify the things concerning me in Jerusalem, so thou must also testify in Rome.

12 And when it was day, the Jews having formed a conspiracy, anathematized themselves, saying, that they would neither eat nor drink till they had killed Paul. 13 And they were more than forty who had joined together in this oath; 14 Who having come to the chief priests and the elders, said, With an anathema we have anathematized ourselves, to taste nothing till we have killed Paul. 15 Now therefore do you with the sanhedrim represent to the commander that he may bring him down to you, as if ye were about to determine with greater accuracy the things concerning him; and we, before his coming near, are ready to kill him. 16 But the son of Paul's sister, having heard of the plot, came and entered into the castle, and reported to Paul. 17 And Paul having called one of the centurions to *him*, said, Conduct this young man to the commander: for he has something to relate to him. 18 He indeed then having taken him, led *him* to the commander, and said, Paul the prisoner called me, and asked me to lead this youth to thee, who has something to tell thee. 19 And the commander taking him by the hand, and leading *him* into a retired place, inquired, What is it that thou hast to tell me? 20 And he said, The Jews have agreed together to ask thee that thou wouldst bring down Paul to-morrow into the sanhedrim, as though thou wouldst investigate something more accurately concerning him. 21 Therefore be not thou persuaded by

(*a*) T.R., "Let us not fight against "

them: for more than forty men of them lie in ambush for him, who anathematized themselves, neither to eat nor to drink till they kill him: and now they are, ready, waiting for the promise from thee.

22 The commander *then* indeed dismissed the young man, charging *him*, Tell no one that thou hast represented these things to me. 23 And having called certain two of the centurions, he said, Prepare two hundred soldiers to go to Cæsarea, and seventy horsemen, and two hundred spearmen, after the third hour of the night; 24 And provide beasts on which to set Paul, that they may *bring him* safely to Felix, the governor *of the province*. 25 And he wrote a letter after this form, 26 Claudius Lysias, to the most excellent governor, Felix, greeting. 27 This man having been taken by the Jews, and being about to be killed by them; having come with my military guard, I rescued, perceiving that he was a Roman. 28 And desiring to know the charge of which they accused him, I led him down into their sanhedrim; 29 I found him to be accused concerning questions of their law, but to have no charge laid against him worthy of death or of bonds. 30 And a plot having been intimated to me, to be put in execution against the man, I instantly sent to thee, commanding also his accusers to plead before thee."

31 Then the soldiers, indeed, according to that which was commanded them, took Paul, and conveyed *him* by night to Antipatris. 32 And on the morrow they returned to the castle; having left the horsemen to proceed with him, 33 Who, having entered into Cæsarea, and delivered the letter to the governor, they also presented Paul to him. 34 And when he had read *it*, and asked of what province he was; and being informed that *he was* from Cilicia; 35 He said, I will hear thee fully, when thine accusers are also come. And he commanded him to be guarded in Herod's prætorium.

## XXIV.

AND after five days, the high priest Ananias went down with some of the elders, and Tertullus, a certain orator, and appeared before the governor against Paul. 2 And he having been called, Tertullus began to accuse *him*, saying, Having obtained great peace through thee, and excellent measures having been executed for this nation by thy forethought, 3 We accept *it* always, and in all places, most excellent Felix, with all thankfulness. 4 But that I may not further detain thee, I beseech thee to hear us briefly in thy

candor. [5] We have found this man a pestilence, and exciting commotions among all the Jews through the habitable earth, and a captain of the front rank of the sect of the Nazarenes; [6] Who even attempted to profane the temple; whom also we apprehended: (*a*) [8] Of whom thou canst thyself learn by examination of all these things, of which we accuse him. [9] And the Jews also jointly impeached him, saying, that these things were so. [10] And Paul, the governor having nodded for him to speak, answered, Knowing that thou hast been for several years a judge to this nation, I the more cheerfully defend myself. [11] As thou art able to ascertain, that there are not more than twelve days, since I went up to worship in Jerusalem: [12] Neither in the temple did they find me discoursing with any one, or making a tumult of a crowd, either in the synagogues, or in the city; [13] Neither are they able to prove to thee the things concerning which they now accuse me. [14] But this I confess to thee, that after the way which they call a sect, so I serve the God of the fathers, believing all things which are according to the law and those which have been written in the prophets; [15] Having hope in God, which even they themselves are expecting that there is to be a resurrection both of just and also unjust. [16] And in this do I also exercise myself, always to have an inoffensive conscience towards God, and men. [17] But in the course of many years I came to bring kindness to my nation and offerings; [18] Amidst which they found me purified in the temple, not with a crowd, nor with a tumult. But there are some Jews from Asia, [19] Who ought to be present before thee, and accuse, if they have any thing against me. [20] Or let these themselves say, what evil they found in me, while I stood before the sanhedrim, [21] Unless it be in relation to this one voice, which I cried when I stood among them, that concerning the resurrection of the dead I am judged by you this day. [22] Now Felix (*b*) knowing more accurately the things concerning THE WAY, delayed them, saying, When Lysias the commander is come down, I will take cognizance of your affair. [23] And he commanded the centurion to keep him, and that he should have indulgence, and to forbid none of his own people from assisting him.

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(*a*) "And would have judged according to our law. 7 But Lysias the commander, having come with a great force, took *him* away out of our hands, 8 Having commanded his accusers to come to thee."
(*b*) T.R. reads, "And when Felix heard."

24 And after some days, Felix coming with Drusilla, his wife, being a Jewess, he sent for Paul, and heard him concerning the faith in Christ Jesus. 25 And as he was discoursing of justice, self-control, and the judgment which is to come, Felix terrified, answered, Go for the present, and I will take some future opportunity to call for thee. 26 At the same time also hoping that money would be given him by Paul; and therefore he sent for him the more frequently, and discoursed with him. 27 But after two years Felix had a successor, Porcius Festus; and Felix, willing to win favor with the Jews, left Paul bound.

## XXV.

FESTUS therefore, being come into the province, after three days he ascended from Cæsarea into Jerusalem. 2 And the chief priests and the principal of the Jews appeared against Paul, and entreated him, 3 Asking a favor against him, that he would send for him into Jerusalem; laying an ambush to kill him by the way. 4 Then indeed Festus answered, that Paul should be kept at Cæsarea, and that he himself should soon go. 5 Therefore, said he, let those among you who are in authority go down with *me*, and if there be any thing in this man, accuse him. 6 And when he had remained among them not more than eight or ten days, he went down to Cæsarea; on the morrow, sitting down on the tribunal he commanded Paul to be brought. 7 And when he was come, the Jews who had come down from Jerusalem, stood round, bringing many and grievous charges against him, which they were not able to prove. 8 While Paul answered for himself, Neither against the law of the Jews, neither against the temple, nor against Cæsar, have I committed any offence at all. 9 But Festus, wishing to win favor with the Jews, answering to Paul, said, Art thou willing to ascend to Jerusalem, and there be judged before me concerning these things? 10 But Paul said, I am standing at Cæsar's tribunal, where I ought to be judged; to the Jews I have done no injustice, as thou also very well knowest. 11 If therefore I am unjust, and have done any thing worthy of death, I refuse not to die; but if there be nothing of which they accuse me, no one can give me up to gratify them. I APPEAL TO CÆSAR. 12 Then Festus, having conferred with the council, answered, To Cæsar thou hast appealed; to Cæsar thou shalt go.

13 And when some days had intervened, Agrippa the king and Bernice came down to Cæsarea to salute Festus. 14 And

as they continued there many days, Festus laid before the king the case of Paul, saying, There is a certain man left in bonds by Felix, [15] Concerning whom, when I was in Jerusalem, the chief priests and the elders of the Jews informed *me*, asking a sentence of judgment against him. [16] To whom I answered, That it is not a custom of the Romans to make a present of any man, before he that is accused have the accusers face to face, and be allowed an opportunity of defence as to the crime laid to his charge. [17] Therefore, when they arrived here, making no delay, the next day, sitting down on the tribunal, I commanded the man to be brought. [18] Round about whom the accusers, having stood up, they brought no evil accusation of such things as I supposed: [19] But had certain questions with him about their own religion, and about one Jesus, who died, whom Paul affirmed to be alive. [20] But as I was dubious of the question relating to him, I said that if he were willing, he should go to Jerusalem, and there be judged concerning these things. [21] But Paul having appealed to be kept in custody for the decision of Augustus, I commanded him to be kept till I could send him to Cæsar. [22] Then Agrippa said to Festus, I myself also desire to hear this man. To-morrow, says he. thou shalt hear him.

[23] On the morrow therefore, Agrippa and Bernice having arrived with great display, and having entered into the place of audience, with the commanders and principal men of the city, at the command of Festus, Paul was brought, [24] And Festus said, King Agrippa, and all the men present with us, you see this man, about whom all the multitude of the Jews have pleaded with me, both in Jerusalem and here, crying out that he ought not to live any longer. [25] But I detected nothing which he had done deserving death, and seeing that he himself appealed to Augustus, I determined to send him. [26] Concerning whom I have nothing definite to write to my lord. Therefore I have brought him before you, and especially before thee, King Agrippa, so that an examination having taken place, I may have something to write. [27] For it seems to me unreasonable when sending a prisoner, not to signify the charges against him.

## XXVI.

AND Agrippa said to Paul, It is permitted thee to speak on thy own behalf. Then Paul stretching out the hand, made his defence: [2] Concerning all things of which I am accused by the Jews, I esteem myself happy, King

Agrippa, that I am this day to speak in my defence before thee. [3] Especially *because thou art* acquainted with all the customs and questions which are among the Jews; wherefore I entreat thee, to hear me patiently. [4] The manner of my life then from my youth, which from its commencement was passed among my nation in Jerusalem, know all the Jews, [5] Who knew me from the first, if they would testify, that according to the strictest sect of our worship I lived a Pharisee. [6] And now I stand on trial for the hope of the promise made by God to our fathers; [7] To which our twelve tribes, intently serving night and day, hope to attain. Concerning which hope, O king, I am accused of Jews. [8] Why is it judged incredible by you, if God raises the dead? [9] I therefore thought within myself, that I ought to do many things against the name of Jesus the Nazarene. [10] Which also I did in Jerusalem; and many of the saints I shut up in prison, having received authority from the chief priests, and when they were put to death I gave my vote against *them*. [11] And in all the synagogues often punishing them. I constrained *them* to blaspheme; and, being exceedingly furious against them, I persecuted *them* even to foreign cities. [12] With this view, as I was going to Damascus, with authority and a commission of the chief priests, [13] At midday I saw in the way, O king, a light from heaven, exceeding the brightness of the sun, shining around me, and those going with me. [14] And when we were all fallen to the earth, I heard a voice saying to me, in the Hebrew dialect, "Saul, Saul, why persecutest thou me? *It is* hard for thee to kick against the goads." [15] And I said, Who art thou, Lord? And the Lord said, "I am Jesus, whom thou persecutest. [16] But arise, and stand on thy feet: since for this purpose I have appeared to thee, to constitute thee a minister and a witness, both of what thou hast seen, and of those in which I will appear to thee; [17] Delivering thee from the people, and the nations, to whom I send thee, [18] To open their eyes, that they may turn from darkness to light, and from the authority of Satan to God, that they may receive the taking away of their sins, and an inheritance among those who have been sanctified by faith in me." [19] Thereupon, O King Agrippa, I was not disobedient to the heavenly vision: [20] But to those in Damascus first, and Jerusalem, and in all the country of Judea, and to the nations, I declared that they should change their minds and turn to God, and perform works worthy of their change of mind. [21] For these

causes Jews seized me in the temple, and endeavored to lay violent hands on *me*. [22] Having therefore obtained help from God, I have stood to this day, witnessing to both small and great, saying nothing beyond what both Moses and the prophets said should take place: [23] That the Christ was liable to suffering, *and* that he first, rising from the dead, was to show light unto the people, and to the nations. [24] And as he was thus making his defence, Festus says with a loud voice, Thou art mad, Paul; thy great learning is turning thy brain. [25] But Paul says, I am not mad, most excellent Festus; but utter words of truth and mental sanity. [26] For the king knows about these things, before whom also I speak with all freedom: for I am persuaded that none of these things have escaped his notice; for this has not been done in a corner. [27] King Agrippa, believest thou the prophets? I know that thou believest. [28] Then Agrippa said to Paul, With small persuasion thou thinkest that thou canst make me a Christian. [29] And Paul said, I would to God, that whether with little persuasion or with much, not only thou, but also all who hear me this day, might become such as I am, except these chains. [30] And the king rose up, and the governor, and Bernice, and those who sat with them: [31] And when they had retired, they spoke to each other, saying, This man does nothing worthy of death or of chains. [32] And Agrippa said to Festus, This man might have been released, if he had not appealed to Cæsar.

## XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul, and some other prisoners, to a centurion, named Julius, of the cohort of Augustus. [2] And entering into a ship of Adramyttium, which was about to sail by the coasts of Asia, we put to sea; Aristarchus, a Macedonian of Thessalonica, being with us. [3] On the next *day* we were brought to Sidon. Julius treating Paul with great humanity, permitted *him* to go to his friends to enjoy the benefit of their care. [4] And putting to sea from thence, we sailed under *the lee* of Cyprus, because the winds were contrary. [5] And having sailed through the sea of Cilicia and Pamphylia, we came to Lystra, of Lycia; [6] And there the centurion found a ship of Alexandria sailing into Italy, and he put us on board. [7] And having sailed slowly for several days, and having come with difficulty over against Cnidus, the wind not suffering us, we sailed under Crete, by Salmone; [8] And coasting along it with difficulty, we came to a

certain place called Fair Havens, near which is the city Lasea. [9] And much time having been spent, and the voyage being now hazardous, because also the time of the fast had already passed by, Paul advised, [10] Saying to them, Men, I perceive that the voyage will be with disaster, and much damage, not only to the cargo and ship, but also to our lives. [11] But the centurion was persuaded rather by the pilot and shipowner than by what was spoken by Paul. [12] And as the harbor was not commodious to winter in, the greater part expressed a desire to sail from thence, and if they might possibly reach to Phenice, a harbor of Crete, which looks towards the south-west and the north-west, and winter *there*. [13] And a south wind blowing gently, supposing that they had attained *their* purpose, weighing anchor from Asson, they passed close by Crete. [14] But not long after, there blew down from it a tempestuous wind called Euraquilon. [15] And the ship having been caught, and not being able to bear up against the wind, we yielded and were driven. [16] And running under a certain island called Cauda, we were hardly able to become masters of the boat; [17] Which having hoisted up, they used help, undergirding (*a*) the ship; and fearing lest they should be cast away on the syrtis (*b*), they lowered the tackle (*c*), and thus were driven. [18] And we being exceedingly tempest tossed, on the next *day* they threw cargo overboard. [19] And the third *day* they cast out with their own hands the furniture of the ship. [20] And neither sun nor stars appearing for many days, and no small tempest pressing on *us*, all remaining hope of our being saved was taken away. [21] And after they had been a long while without taking food, Paul then standing in the midst of them, said, It was proper indeed, O men, to have hearkened to me, and not have loosed from Crete, and we should have been spared this injury and loss. [22] And now I exhort you to take courage; for there shall be no loss of life among you, but of the ship; [23] For there stood by me this night an angel of the God, whose I am, and whom I serve, [24] Saying, "Fear not, Paul; thou must be presented to Cæsar: and, behold, God has graciously given thee all those sailing with thee." [25] Therefore take courage, men: for I believe in God, that it shall be even as it has been told me. [26] But we must be cast away on a certain island.

[27] But when the fourteenth night was come, being driven

(*a*) Or frapping. (*b*) Or quicksand. (*c*) Or mast.

along in the Adria, about the middle of the night the sailors suspected that they drew near to some country. [28] And having sounded, they found twenty fathoms; and when they had gone a little further, they sounded again, and found fifteen fathoms. [29] And fearing lest we should fall on rocky places, casting four anchors out of the stern, they wished for the day to come. [30] But the sailors wishing to flee out of the ship, and having let down the boat into the sea, under pretext of being about to carry anchors from the prow, [31] Paul said to the centurion and to the soldiers, Unless these remain in the ship, ye cannot be saved. [32] Then the soldiers cut off the ropes of the boat and let her fall off. [33] And while the day was drawing on, Paul called upon all to partake of food, saying, This day is the fourteenth day that ye have waited and continued fasting, having taken nothing *of a regular meal.* [34] Wherefore I entreat you to partake of food; for this is for your safety; for not a hair shall perish from the head of any one of you. [35] And having said these words, he took bread, and gave thanks to God in presence of all; and having broken, he began to eat. [36] And all becoming encouraged, they also received food; [37] And we were in all in the ship, two hundred and seventy-six souls. [38] And when they had satisfied themselves with food, they lightened the ship, throwing out the wheat into the sea. [39] And when it was day, they knew not the land; but they discovered a certain bay, having a beech, into which they wished, if they were able, to run the ship. [40] And when they had cut off the anchors, they left *them* in the sea, and loosed the bands of the rudder, and hoisting the foresail to the wind, they pressed towards the shore. [41] But having fallen into a place where two currents met, they ran the vessel aground; and the bow sticking fast, remained immoveable, but the stern was broken up by the force of the waves. [42] Now it was the counsel of the soldiers to kill the prisoners, lest any one by swimming off, should escape. [43] But the centurion, wishing to save Paul, restrained them from the counsel; and ordered those who were able to swim to plunge in first and get to land: [44] And the rest, some indeed upon boards, and others on some of the *things* of the ship. And thus it came to pass, that all reached the land in safety.

## XXVIII.

AND having escaped, then we knew that the island is called Melita. [2] And the barbarians treated us with no ordinary philanthropy; for having kindled a fire, they brought

us all to it, because of the falling rain, and the cold. 3 And Paul having collected a great quantity of sticks, and placed *them* on the fire, a viper having come from the heat, fastened on his hand. 4 And when the barbarians saw the serpent hanging from his hand, they said to each other, This man is certainly a murderer, whom having been saved from the sea, yet THE JUSTICE has not permitted to live. 5 He then, indeed, having shaken off the serpent into the fire, suffered no harm. 6 But they expected that he would swell or fall down suddenly dead; but when they had looked a long time, and saw nothing unusual happen to him, they changed their minds, and said that he was a god. 7 And in the country surrounding the place were the estates of the chief man of the island, whose name was Poplius; who having received us, for three days benevolently entertained us. 8 Now it happened that the father of Poplius, being seized with fevers and dysentery, was lying down: to whom Paul entered in, and prayed, and laid his hands on him, and cured him. 9 But when this was done, the rest also in the island, having diseases, came, and were healed; 10 Who also honored us with many honors; and when we set sail, they loaded ***us*** with such things as were necessary.

11 And after three months we sailed in an Alexandrian ship, which had wintered in the island, with the Dioscuri for its ensign. 12 And landing at Syracuse, we remained three days. 13 And from thence we made a circuit, and came to Rhegium; and after one day a south wind sprung up, and we came the second day to Puteoli: 14 Where we found brethren, and were invited by them to remain seven days; and so we went towards Rome. 15 And thence, when the brethren heard the tidings concerning us, they came to escort us as far as Appii Forum (*a*), and the Three Taverns (*b*): whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome (*c*), Paul was permitted to dwell by himself, with the soldier who guarded him. 17 And it happened after three days, he called together the chief men of the Jews: and they having convened, he said to them: Men, brethren, though I have committed nothing against the people or the customs of the fathers, yet have been delivered a prisoner from Jerusalem into the hands of the Romans: 18 Who, having examined me, wished to release *me*, because

(*a*) 56 miles from Rome. (*b*) 33 miles from Rome. (*c*) T.R. "The centurion delivered the prisoners to the captain of the guard, but."

there was no cause of death in me. [19] But as the Jews spoke against *it*, I was compelled to appeal to Cæsar; not that I had any thing of which to accuse my nation. [20] For this reason, therefore, I called you to see and speak with *you;* for on account of the hope of Israel I wear around me this chain. [21] And they said to him, We neither received letters from Judea concerning thee, nor did any of the brethren who came relate or speak any evil about thee. [22] But we desire to hear from thee what thou thinkest, for indeed concerning this sect, it is known to us that it is everywhere spoken against. [23] And having arranged him a day, many came to him to *his* lodgings; to whom he expounded earnestly, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and the prophets from morning till evening. [24] And some therefore were persuaded by the things spoken; but some believed not. [25] And disagreeing among themselves, they were dismissed, Paul saying one word, Well did the Holy Spirit speak through Isaiah the prophet to your fathers, [26] Saying, "Go to this people, and say, Hearing ye will hear, and not understand; and seeing ye will see, and not perceive: [27] For the heart of this people is become gross; and they hear heavily with their ears; and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and be turned again, and I should heal them." [28] Be it known therefore to you, that this salvation of God is sent to the nations, and they will hear it. [29] (*a*)

[30] And he dwelt two whole years in his own hired house, and gladly received all those coming in to him; [31] Proclaiming the kingdom of God, and teaching those things which relate to the Lord Jesus with all freedom of speech, and without restraint.

## TO THE ROMANS.

PAUL, a bondsman of Christ Jesus, constituted an apostle, set apart for the glad tidings of God, [2] Which he had before promised by his prophets in the holy writings, [3] Concerning his Son, come of David's seed as to flesh; [4] Who is designated the Son of God, in power, according to the Spirit

(*a*) T.R., "And when he had said these words, the Jews departed, and had great reasoning among themselves." S.V.A. omit.

of holiness, by the resurrection of the dead, Jesus Christ our Lord; [5] Through whom we have received grace and apostleship, in order to the obedience of faith, among all the nations in behalf of his name; [6] Among whom you are also the invited of Jesus Christ. [7] To all those who are in Rome, beloved of God, constituted saints: Grace to you and peace from God our Father, and Lord Jesus Christ. [8] Indeed first, I give thanks to my God for you all, because your faith is celebrated in the whole world. [9] For God is my witness, whom I serve in my spirit in the glad tidings of his Son, how incessantly I make mention of you always in my prayers [10] Requesting, if now at least, I may be prospered by the will of God to come to you. [11] For I greatly desire to see you, that I may impart to you some spiritual gift, that ye may be established; [12] And this is, to be comforted together in you by the mutual faith both of you and me. [13] But I do not wish you to be ignorant, brethren, that many times I proposed to come to you, but was hindered hitherto, that I might have some fruit in you also even as in the other nations. [14] Both to Greeks and barbarians; both to wise and unintelligent I am a debtor. [15] So that according to my ability, I am eager to announce the glad tidings even to you who are in Rome. [16] For I am not ashamed of the glad tidings; for it is God's power to salvation to every one that believes, to the Jew first, and also to the Greeks. [17] For therein God's righteousness is revealed out of faith in order to faith, as it is written: "But the just by faith shall live." [18] For there is revealed wrath of God from heaven, upon all impiety and injustice of men, who suppress the truth by injustice. [19] Because, what may be known of God is manifest to them; for God has disclosed *it* to them. [20] For the invisible things of him, even his eternal power and Godhead, since the world's creation are perceived, being understood by the things that are made; so that they are inexcusable. [21] Because, knowing God, they glorified *him* not as God, neither were thankful; but fell into folly in their reasonings, and their imprudent heart was darkened: [22] Professing themselves to be wise, they became foolish, [23] And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to quadrupeds, and of reptiles. [24] Wherefore God delivered them, in the eager desires of their hearts to uncleanness, to dishonor their bodies among themselves; [25] Who changed the truth concerning God into falsehood, and revered and served the creature in

preference to the Creator, who is worthy of praise for ever. Amen. [26] On account of this God gave them up to shameful passions; for their females changed the natural use into that which is contrary to nature; [27] In like manner also the males, leaving the natural use of the females, were inflamed in their lust towards one another; males with males, working shame, and receiving in themselves that recompense of their error which was meet. [28] And according as they did not approve to have God in *their* knowledge, God delivered them to a mind void of judgment to do those things which are unseemly; [29] Having been filled with all injustice, malignity, wickedness, covetousness; full of envy, murder, strife, deceit, bad dispositions; whisperers, [30] Evil-speakers, God-haters, contemptuous, proud, boasters, devisers of evil, disobedient to parents. [31] Void of understanding, covenant breakers, without natural affection, without mercy. [32] Who knowing the righteous judgment of God, that they who practise such things are worthy of death, not only do them, but have fellowship with those who practise *them.*

## II.

[1] THEREFORE thou art inexcusable, O man! judge of every one: for whilst thou judgest another, thou condemnest thyself; since thou, the judge, dost practise the same things. [2] For we are sure that the judgment of God is according to truth upon those who practise such things. [3] And thinkest thou this, O man! that judgest those who practise such things, and yet art doing them, that thou shalt escape the judgment of God? [4] Or dost thou think lightly against the riches of his goodness and forbearance and long-suffering; being ignorant that the goodness of God leads thee into a change of mind? [5] But according to thy obdurate and unchanged heart, thou art treasuring up to thyself wrath in a day of wrath and revelation of God's just judgment; [6] Who will render to each according to his works: [7] To those, indeed, who by perseverance in good work are seeking glory and honor and incorruptibility, he will render life everlasting. [8] But to those who are contentious and disobedient indeed to the truth, but obey unrighteousness, *will be* wrath and indignation, [9] Affliction and distress, on every soul of man that works evil, of the Jew first, and also of the Gentile. [10] But glory and honor and peace, to every one that works good, to the Jew first, and to the Gentile. [11] For there is no respect of persons with God. [12] For as many as

sinned without law, shall perish without law *of judgment* (*a*): and as many as have sinned under the law, by the law shall be judged; [13] For not the hearers of the law *are* just before God, but the doers of the law shall be justified. [14] For when those nations, not having the law, do by nature the things of the law, these, not having the law are a law to themselves; [15] Who show plainly the work of the law written in their hearts, their conscience also bearing witness, and also their reasonings between each other, when they blame or defend, [16] In a day when God will judge the secrets of men, according to my glad tidings through Christ Jesus. [17] But if (*b*) thou art named a Jew, and dost rest in the law, and boast in God, [18] And knowest the will, and provest things that differ, being instructed out of the law; [19] And hast confidence that thou thyself art a guide of the blind, a light of those in darkness, [20] An instructor of the foolish, a teacher of babes, having the form of knowledge and of the truth in the law; [21] Thou, then, that teachest another, dost thou not teach thyself? Thou who art preaching, Do not steal, dost thou steal? [22] Thou that sayest, Do not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? [23] Thou who boastest in *the* law, through the violation of the law dost thou dishonour God? [24] For "the name of God is blasphemed on your account among the nations," even, as it is written. [25] For circumcision indeed profits, if thou practise the law; but if thou art a violater of the law, thy circumcision has become uncircumcision. [26] If then the uncircumcision keep the requirements of the law, shall not his uncircumcision be counted for circumcision? [27] And shall not the uncircumcision by nature, fulfilling the law, condemn thee, who with the written law and circumcision art a violater of the law? [28] For he is not a Jew, who is one externally; nor *is that* circumcision which is outward in the flesh: [29] But he *is* a Jew, who is one inwardly; and circumcision *is* of the heart, in the spirit, not of the letter; whose praise *is* not from men, but from God.

## III.

"WHAT then is the superiority of the Jew? or what is the profit of circumcision?" [2] Much in every respect; but, first, indeed because they were entrusted with the oracles of God. [3] For what, if some have not believed? shall their unbelief annul the faithfulness of God? [4] By no means; but

(*a*) Not being tried by the law. (*b*) T.R., "*ide*," behold.

let God be true, though every man be false, even as it is written, "That thou mayest be justified in thy words, and mayest overcome, when thou art in judgment." [5] "But if our injustice establishes God's justice, what shall we say? Is God unjust, who inflicts wrath?" I speak as a man, [6] By no means: otherwise how shall God judge the world? [7] "But if the truth of God has more abounded through my falsehood to his glory: why am I also yet judged as a sinner?" [8] And not as we are blasphemously charged, and as some affirm that we say, "Let us do evil that good may come?" whose condemnation is just. [9] What then? Do we excel? Not at all: for we before convicted both Jews and Gentiles to be all under sin; [10] As it is written, "There is none just, no, not one; [11] There is none that understands, there is none that seeks God. [12] All have gone out of the way, they have together become unprofitable; there is none that practises goodness, there is not even one. [13] Their throat *is* an opened tomb; with their tongues they have used deceit, the poison of asps *is* under their lips; [14] Whose mouth *is* full of cursing and bitterness: [15] Their feet swift to shed blood: [16] Ruin and misery *are* in their ways: [17] And the way of peace they have not known: [18] There is no fear of God before their eyes." [19] But we know that whatever things the law says, it speaks to those under the law; that every mouth may be stopped; and that all the world may become amenable to justice before God. [20] Because by works of the law there shall no flesh be justified in his presence; for through law is the knowledge of sin.

[21] But now without law God's righteousness has been made manifest, attested by the law and the prophets: [22] Even God's righteousness through faith in Jesus Christ, to all who believe; for there is no difference; [23] For all have sinned and come short of the glory of God: [24] Being justified gratuitously (*a*) by his grace, through the redemption which is by Christ Jesus. [25] When God set forth a mercy-seat, through the faith in his own blood, for a public declaration of his righteousness, in passing by the sins formerly committed, in the forbearance of God, [26] And for a public declaration of his righteousness in the present time, so that he should be just, while justifying him who is of the faith of Jesus. [27] Where then *is* the boasting? It has been excluded. By what kind of law? of works? No, but through

(*a*) *Dorean*, for nothing, a free gift.

the law of faith. [28] For by reasoning we prove that a man is justified by faith without works of law. [29] *Is he* the God of the Jews only? and not of the nations? Yes, of the nations also. [30] Seeing it is the one God who will justify the ciruumcision out of faith, and the uncircumcision through the faith, [31] Do we then render the law useless through the faith? By no means; but we establish the law.

## IV.

WHAT then shall we say that Abraham, our forefather according to the flesh, obtained? [2] For if Abraham was justified by works, he might boast; but not before God: [3] For what says the scripture? "Abraham believed God, and it was reckoned to him for righteousness." [4] And to him who is working, the reward is not reckoned as a favor, but as a debt; [5] But to him who does not work, but believes on him who justifies the ungodly, his faith is reckoned for righteousness. [6] In like manner David also speaks of the happiness of the man, to whom God reckons righteousness without works, [7] *Saying*, "Happy *are* they whose lawlessnesses were forgiven, and whose sins were covered. [8] Happy *is* the man to whom the Lord will not reckon sin." [9] *Comes* this happiness then on the circumcision *only*, or also on the uncircumcision? For we say that faith was reckoned to Abraham for righteousness. [10] How then was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. [11] For he received the sign of circumcision, a seal of the righteousness of the faith which *he had* while in the uncircumcision, in order to his being the father of all the believers while uncircumcised, that the righteousness might be reckoned even to them: [12] And the father of circumcision to those who are not only of circumcision, but also to those treading in the footsteps of the faith of our father Abraham, which he had while in uncircumcision. [13] For the promise to Abraham or to his seed, that he should be an inheritor of a (*a*) world, *was* not through law but through the righteousness of faith. [14] For if they who are of the law *are* inheritors, the faith becomes useless, and the promise is of no effect: [15] For the law works wrath; but where law is not, *there is* no transgression. [16] Through this *it is* of faith, that *it may be* according to grace; in order that the promise might be sure to all the seed; not to that of the law alone, but also to

(*a*) T.R., "the."

that of the faith of Abraham ; who is the father of us all; [17] (Even as it is written, "A father of many nations have I constituted thee;") in the presence of him whom he believed, of God who makes alive the dead, and calls things which exist not, as though they existed. [18] He contrary to hope, believed, with hope, that he should become the father of many nations, according to that which was spoken, "So shall thy seed be." [19] And not being weak in the faith, he considered not his own body already become dead, being about a hundred years old, neither the deadness of Sarah's womb: [20] But against the promise of God he disputed not through unbelief; but was made strong himself by the faith, giving glory to God. [21] And having been fully persuaded that, what was promised, he was able to perform. [22] Wherefore also, it was reckoned to him as righteousness. [23] Now it was not written on his account alone, that it was reckoned to him; [24] But also on our account, to whom it is about to be reckoned, to those believing on him, who raised up Jesus our Lord from the dead: [25] Who was delivered up through our offences, and raised up through our justification.

## V.

HAVING been justified, therefore, by faith, let us have peace with God, through our Lord Jesus Christ, [2] Through whom we have had introduction also by the faith into this favor in which we stand ; and we exult in hope of the glory of God. [3] And not only *so*, but we exult in afflictions; knowing that the affliction works patient endurance ; [4] And patient endurance, approval ; and approval, hope ;— [5] And the hope is not put to shame, because the love of God has been poured forth in our hearts, by the Holy Spirit that to us is given. [6] For Christ, when we were still helpless, in due season died for the ungodly. [7] For scarcely for a just person will any one die: though possibly for the good some one might even venture to die. [8] But God proves his own love to us; because we being still sinners, Christ died for us. [9] Much more, then, having been now justified in his blood, we shall be saved from the wrath through him. [10] For if, being enemies, we were reconciled to God through the death of his Son, much more, having become reconciled, we shall be saved in his life: [11] And not only *so*, but we exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. [12] For this reason, as through one man sin entered into the world, and through

sin, death; and thus death spread through all men, for that all sinned. [13] For until the law, sin was in the world; but sin is not counted when there is no law. [14] But yet death reigned from Adam till Moses, even over those who sinned not after the likeness of Adam's transgression; who is a type of him who was to come. [15] But not as the fall so also the gracious gift. For if by the fall of the one, the many died, much more did the favor of God, and the gift by favor by the one man Jesus Christ, abound towards the many. [16] And not as through one having sinned *is* the free gift; for indeed the judgment *was* out of one of *all* into condemnation, but the gracious gift *is* out of many offences into righteousness. [17] For if by the fall of the one, death reigned through the one: much more they who receive the abundance of grace, and of the free gift of righteousness, shall reign in life through the one, Jesus Christ. [18] Therefore then as through the one fall, all men came into condemnation; even so, through the one righteousness all men came to justification of life. [19] For as through the disobedience of the one man, the many were constituted sinners, so even through the obedience of the one, the many shall be constituted righteous. [20] But law supervened that the fall might abound. But where the sin abounded, the grace superabounded. [21] That as sin reigned in death, so also grace might reign through righteousness into life everlasting, through Jesus Christ our Lord.

## VI.

WHAT then shall we say? Let us continue in sin that grace may abound? [2] By no means. We who have died to sin, how can we still live in it? [3] Or know you not, that all we who were immersed into Jesus Christ, were immersed into his death? [4] We have been buried together with him therefore through the immersion into the death; that as Christ was raised up out of the dead, through the glory of the Father, so even we should walk in newness of life. [5] For if we have become growers together in the likeness of his death, certainly we shall be *growers together with him* also of the resurrection. [6] Knowing this, that our old man was crucified with *him*, so that the body of sin ceases to be, that we may be no longer enslaved to sin. [7] For he that has died is discharged from the sin. [8] But if we died with Christ, we believe that we shall also live with him: [9] Knowing that Christ being raised out of the dead, dies no more; death has no more lordship over him. [10] For in that he died. He died

on account of sin once for all; but in that he lives, he lives to God. [11] So also reckon you yourselves to be dead indeed to sin, but alive to God in Christ Jesus. [12] Let not sin therefore reign in your mortal body, that ye should obey its desires. [13] Nor present your members as weapons of injustice to sin, but present yourselves to God as living out of the dead, and your members weapons of righteousness to God. [14] For sin shall no longer have lordship over you; for you are not under the law, but under grace. [15] What then? Are we to sin because we are not under the law, but under grace? By no means. [16] Do you not know, that to whom you present yourselves bondsmen for obedience, his bondsmen ye are whom ye obey; whether of sin into death, or of obedience into righteousness? [17] But thanks to God, that *though* you were the bondsmen of sin, yet you obeyed from the heart that mould of instruction into which you were transmitted. [18] And having been emancipated from the slavery of sin, you have become bondsmen of righteousness. [19] After the manner of men I speak, because of the weakness of your flesh, for as you have presented your members enslaved to uncleanness, and to lawlessness into lawlessness, so now present your members enslaved to righteousness into sanctification. [20] For when ye were the bondsmen of sin, you were free from righteousness. [21] Therefore what fruit had you at that time in things *of which* you are now ashamed; for the end of those things *is* death. [22] But now having been emancipated from the bondage of sin, and having become bound to God, your fruit is into holiness, and the end life everlasting. [23] For the recompense of sin is death; but the gracious gift of God is life everlasting in Jesus Christ our Lord.

## VII.

OR do you not know, brethren, (for I speak to those knowing the law,) that the law has lordship over a man as long as he lives? [2] For the married woman is bound by the law to the living husband; but if the husband have died, she is freed from the law of the husband. [3] So then, if while *her* husband lives, she will be called an adultress if she should be joined to another man: but if her husband die, she is free from the law; so that she is not an adultress, though she should be joined to another man. [4] So that, my brethren, you also were put to death by the law through the body of Christ; in order that you might be married to another, *even* to him who was raised out of the dead, so that

we should bring forth fruit to God. [5] For when we were in the flesh, the propensities of sins which were through the law, energized in our members to bring forth fruit unto death. [6] But now, having died, we are freed from the law, being dead to that wherein we were held; so that we should serve in newness of spirit, and not in the oldness of the letter.

[7] What then shall we say? *Is* the law sin? By no means. I did not know sin, except through the law: for I had not known covetousness, if the law had not said, "Thou shalt not covet."

[8] But sin, having received an opportunity through the command, wrought in me all manner of coveting. For without the law sin is dead. [9] And I was alive apart from law then, but the command having come, sin lived again, but I died; [10] And the command which was for life, this I found to be for death. [11] For sin, having taken opportunity through the command, deceived me, and through it, slew *me*. [12] And so the law indeed *is* holy, and the command holy, and just, and good. [13] Has then that which is good become death to me? By no means; but sin, that it might appear sin, through the good, working out to me death, so that sin, through the command, might become an exceeding great and deadly evil. [14] For we know that the law is spiritual; but I am fleshly: a slave sold under sin. [15] For what I thoroughly work, I know not; for what I wish, this I do not practise; but what I hate, this I do. [16] But if what I do not will, this I do? I consent to the law that *it is* good. [17] But now no longer I thoroughly work it, but the sin that dwells in me. [18] For I know that good dwells not in me, that is in my flesh, for to will is present with me; but not to perform that which is good. [19] For the good that I will, I do not, but the evil which I will not, this I practise. [20] But if what I will not, this I do, I myself no longer perform it, but the sin dwelling in me. [21] I find therefore the law in the willing to do the good, that the evil is by me. [22] For I consent gladly to the law of God according to the inward man; [23] But I see another law in my members, warring against the law of my mind, and making me a captive to the law of the sin existing in my members. [24] O wretched man that I am! who will rescue me out of the body of this death? [25] Thanks to God by means of Jesus Christ our Lord. So then, I in myself indeed with the mind am enslaved to a law of God; but with the flesh to a law of sin.

## VIII.

THERE *is* then now no condemnation to those in Christ Jesus (*a*). [2] For the law of the Spirit of life in Christ Jesus has liberated thee from the law of sin and death. [3] For what the law was not able to do, in that it was weak through the flesh, God having sent his own Son in the likeness of sinful flesh, and on account of sin, condemned sin in the flesh; [4] That the just requirement of the law may be fulfilled in us, walking not according to the flesh, but according to the Spirit. [5] For those that are according to the flesh, are minding the things of the flesh; but those according to the Spirit, the things of the Spirit. [6] For the minding of the flesh *is* death; but the minding of the Spirit, life and peace. [7] Because the minding of the flesh *is* enmity to God; for to the law of God it is not subject, neither indeed can it be; [8] And they that are in the flesh cannot please God. [9] But you are not in *the* flesh, but in *the* Spirit, if indeed God's Spirit dwells in you; but if any one possess not Christ's Spirit, he is not of him. [10] And if Christ *is* in you, the body indeed is dead through sin; but the Spirit is life through righteousness. [11] And if the Spirit of him who raised up Jesus out of the dead dwell in you, he having raised Christ Jesus out of the dead, will make alive your mortal bodies through the dwelling of his Spirit in you. [12] So then, brethren, we are debtors, not to the flesh, to live according to the flesh. [13] For if you live according to the flesh, you are about to die; but if by the Spirit ye put to death the actings of the body, ye shall live. [14] For as many as are led by God's Spirit, these are sons of God. [15] For ye have not received a spirit of bondage again to fear; but you received a Spirit of adoption, in which we cry, Abba! Father! [16] The Spirit itself bears witness with our spirit, that we are children of God: [17] And if children, then heirs; heirs indeed of God, and joint-heirs with Christ, if indeed we suffer together, that we may be also glorified together. [18] For I reckon that the sufferings of the present time *are* not worthy *to be compared* with the glory which is about to be revealed in us. [19] For the earnest expectation of the creation longs for the revelation of the sons of God. [20] For the creation was made subject to disappointing misery, not voluntarily, but through him who placed it under, in hope, [21] That even the creation itself will be em-

(*a*) T.R., "who walk not after the flesh, but after the Spirit." In verse 4.

ancipated from the slavery of the corruption, into the freedom of the glory of the children of God. [22] For we know that *all* the creation groans together and travails in pain together, till the present time: [23] And not alone, but also ourselves, having the first-fruit of the Spirit, we also ourselves, groan within ourselves, earnestly expecting adoption, the redemption of our body. [24] For in the hope we were saved; but hope seen is not hope; for does any man hope for what he sees? [25] But if what we do not see we hope for, through patient endurance we earnestly expect.

[26] And in like manner also the same Spirit assists with our weakness; for we know not what to pray for as we ought; but the Spirit himself makes intercession with aspirations unutterable: [27] But he that searches the hearts knows what *is* the mind of the Spirit, that he intercedes on behalf of saints according to God. [28] And we know that to those who love God, all things work together into good, to those being invited (*a*) according to proclamation. [29] Because whom he foreknew, he marked out to be copies of the likeness of his Son, that he might be the first born among many brethren. [30] Whom he before marked out; those also he called: and whom he called, those he also justified: and those whom he justified, those also he glorified. [31] What then shall we say to these things? Since God *is* for us, who *can be* against us? [32] He who indeed has not spared his own Son, but delivered him up for us all, how will he not with him freely forgive (*b*) us all things? [33] Who shall bring an accusation against God's approved? God who justifies? [34] Who *is* he that condemns? *Is it* Christ Jesus who died, and still more, is risen again from the dead, who is at the right hand of God, who also intercedes for us? [35] What shall separate us from the love of God, which is in Christ Jesus? *Shall* affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword? [36] As it is written: "For thy sake we are killed all the day long: we were accounted as sheep for slaughter." [37] But in all these things we more than conquer, through him that loved us. [38] For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, [39] Nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

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(*a*) So the same Greek word means in Matt. xx. 16; xxii. 14., &c.
(*b*) The word used so in Eph. iv. 23; Col, iii. 13, &c.

## IX.

I SAY the truth in Christ, I speak not falsely, my conscience co-attesting with me in the Holy Spirit, [2] That I have great grief and increasing anguish in my heart; [3] For I *once* wished I myself to be Anathema from the Christ on behalf of my brethren, my kinsmen according to the flesh. [4] Who are Israelites; whose *is* the adoption, and the glory, and the covenants, and the law-giving, and the religious services, and the promises; [5] Of whom *are* the fathers, and from whom the Christ *came* according to the flesh. He being over all, God, worthy of praise for ever. Amen. [6] But not as though the word of God has failed; for all are not Ierael who are out of Israel: [7] Neither, because they are the seed of Abraham, *are they* all children; but, "In Isaac shall be called to thee a seed." [8] That is, they who are children of the flesh, these *are* not the children of God; but the children of the promise are reckoned for seed. [9] For the word of promise is this: "According to this season I will come, and Sarah shall have a son." [10] And not only *so;* but Rebecca having conceived by one,—by Isaac our father; [11] For *they* being not yet born, nor having done anything good or evil, that the purpose of God according to election might abide, not of works, but of the one calling. [12] It was said to her, that "the greater shall serve the less:" [13] As it is written: "Jacob have I loved, but Esau I regarded less." [14] What shall we say then? *Is* not injustice with God? By no means. [15] For he says to Moses: "I will have mercy on whom I should have mercy, and I will have compassion on whom I should have compassion." [16] So then it is not the one willing, nor the one running, but of the merciful God. [17] For the scripture says to Pharoah: "Even for this same purpose I have raised thee up, that I might show in thee my power, and that my name may be published through all the earth." [18] So that on whom he wills he has mercy, and whom he wills he hardens. [19] Thou wilt say then to me: Why then does he yet find fault? for who resists his will? [20] Nay but, O man, who art thou that answerest again to God? shall the thing formed say to him that formed *it*, Why hast thou made me thus? [21] Has not the potter authority over the clay, out of the same lump to make one vessel for honor and another for dishonor? [22] *But* if God, willing to show *his* wrath, and make known his power, endured with much long-suffering the vessels of wrath fitted for destruction; [23] And that he might make known the riches of his glory on vessels of mercy, which were previously pre-

pared for glory? 24 Even us, whom he has called, not only out of Jews, but also out of nations. 25 As also he says in Hosea: "I will call them my people, who were not my people; and her beloved, who was not beloved." 26 "And it shall be, *that* in the place where it was said to them, Ye *are* not my people; there shall they be called sons of the living God." 27 And Isaiah cries on behalf of Israel: "Though the number of the sons of Israel be as the sand of the sea, the remnant shall be saved: 28 For finishing the account, and cutting it short in righteousness: because the Lord will perform *his* word on the land, finishing *it* and *cutting it* short." 29 And as Isaiah previously said: "Except the Lord of hosts had left us a seed, we should have become as Sodom, and should have resembled Gomorrah. 30 What then shall we say? That nations who did not pursue after righteousness, have attained righteousness, even that righteousness which is out of faith. 31 But Israel pursuing a law of righteousness, attained not to the law. 32 Wherefore? Because not of faith, but of works. For they struck against the stone of stumbling. 33 As it is written: "Behold I lay in Zion a stone of stumbling and a rock of scandal; and every one that believes on him shall not be ashamed."

## X.

BRETHREN, indeed, it is my heart's good will and my supplication to God on their behalf, that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge: 3 For not knowing the righteousness of God, and seeking to establish their own, have not submitted to the righteousness of God. 4 For Christ *is* the end of the law for righteousness to every believer. 5 For Moses writes that the man who practises the righteousness which is of the law, shall live in it. 6 But the righteousness of faith thus speaks, "Say not in thy heart, Who shall ascend into the heaven?" that is, to bring Christ down: 7 Or, "Who shall descend into the abyss?" that is, to bring back Christ out of the dead: 8 But what says it? "The word is near thee, in thy mouth, and in thy heart:" that is, the word of the faith, which we proclaim. 9 That if thou wilt confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him out of the dead, thou shalt be saved. 10 For with the heart it is believed into righteousness, and with the mouth it is confessed into salvation. 11 Hence the scripture says, "Whoever believes on him shall not be ashamed." 12 For there is no distinction between

Jew and Greek ; for the same lord of all being rich towards all those calling upon him. [13] "For every one who shall call on the name of the Lord shall be saved." [14] How then can they call on him in whom they did not believe? and how can they believe in him of whom they have not heard? and how can they hear without preaching? [15] And how can they preach, unless they be sent? as it is written, "How beautiful are the feet of those announcing glad tidings of good things?" [16] But all were not obedient to the glad tidings; for Isaiah says, "Lord, who believed our report?" [17] So then, the faith *comes* from a report, and the report through the word of Christ. [18] But I say, Did they not hear? Yes, indeed: "Their sound went forth into all the land, and their words into the extremities of the habitable earth." [19] But I say, Did not Israel know? First Moses says, "I will excite you to emulation, through *those who are* not a nation, *and* through a nation without understanding I will move you to anger." [20] But Isaiah is very bold, and says, "I was found by those who sought me not; I became manifest to those who asked not after me." [21] But of Israel he says, "All the day long I stretched forth my hands to a disobedient and contradicting people."

## XI.

I SAY then, Did God put away his own people? By no means; for even I am an Israelite, of the seed of Abraham, of the tribe of Benjamin. [2] God has not put away his people whom he formerly acknowledged. Know ye not what the scripture says in *the history of* Elijah? how he complains to God against Israel? [3] "Lord, they have killed thy prophets, they have digged down thine altars; and I was left alone, and they are seeking my life." [4] But what says the divine oracle to him? "I have reserved to myself seven thousand men, who bowed not the knee to Baal." [5] And in like manner then, at the present time there is a remnant according to the approval of grace. [6] But if by grace, *it is* no longer of works: otherwise grace is no more grace (*a*). [7] What then? What Israel earnestly seeks, this he has not obtained; but the approved obtained it, and the rest are hardened. [8] As it is written, "God gave them a spirit of deep sleep, eyes not seeing, and ears not hearing;

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T.R., "But if *it is* of works, then is it no more grace: otherwise work is no more work."

till this very day." [9] And David says, "Their table (*a*) will be made into a snare, and into a trap, and into a stumbling-block, and a recompense to them: [10] Their eyes will be darkened that they may not see, and bow down their back always." [11] I say then, Have they stumbled that they might fall? By no means; but by their fall salvation *is come* to the nations, to excite them to emulation. [12] But if their fall *is* the wealth of the world, and their diminution the wealth of the nations, how much more their fulness!

[13] Now I speak to you, the nations; inasmuch therefore as I am an apostle of nations, I glorify my ministry, [14] If by any means I may excite to emulation, my own flesh, and may save some out of them. [15] For if the casting away of them *be* the reconciliation of a world, what *shall* the receiving *of them be*, but life out of the dead? [16] But if the first fruit *be* holy, the mass *is holy* also: and if the root *be* holy, so also *are* the branches. [17] But if some of the branches were broken off, and thou, being a wild olive, wast engrafted among them, and became a partaker with them of the root, of the fatness of the olive tree; [18] Exult not against the branches. But if thou exult, it is not thou that sustainest the root, but the root thee. [19] Thou wilt say then, "The branches were broken off, that I might be grafted in." [20] True; they have been broken off through unbelief, and thou standest through the faith. Be not high-minded, but fear; [21] For if God spared not the natural branches, neither will he spare thee. [22] Behold then the kindness and severity of God: severity indeed, towards those having fallen; but towards thee God's kindness, if thou shouldest remain in the kindness; otherwise, even thou shalt be cut off. [23] And they also, if they remain not in unbelief, shall be grafted in; for God is able to graft them in again. [24] For if thou hast been cut out of the olive tree, wild by nature, and contrary to nature hast been grafted into a good olive tree; how much rather shall these, who are according to nature, be grafted into their own olive tree?

[25] For I do not wish you to be ignorant, brethren, of this mystery, that you may not be wise in your own conceits; that obduracy has happened to a part of Israel, till the fulness of the nations be come in. [26] And so all Israel shall be saved: according as it is written, "The Deliverer shall come out of Sion; he shall turn away ungodliness from

(*a*) "The words may be properly rendered in the future sense."—*Whitby.*

Jacob;" [27] And, "This is the covenant from me to them, when I shall take away their sins." [28] As to the glad tidings, indeed, *they are* enemies for your sakes; but as to the approved, beloved on account of the fathers. [29] For the gracious gifts and the invitation of God *are* not to be regretted. [30] For as you once disobeyed God, but now have obtained mercy through their disobedience: [31] Even so these now disobeyed, that through your mercy they may now obtain mercy. [32] For God has shut up ALL for disobedience, that he might have mercy on ALL. [33] O the depth of the wealth, and of the wisdom, and of the knowledge of God! How unsearchable his judgments, and untraceable his ways! [34] For, "Who knew the mind of the Lord? or who became his counsellor?" [35] Or who first gave to him, and it shall be returned to him, again? [36] Because out of him, and through him, and for him, *are* all things: to him *be* the glory for ever. Amen.

## XII.

I EXHORT you therefore, brethren, by the compassions of God, to present your bodies a living sacrifice, holy, acceptable to God, your rational religious service. [2] And do not conform yourselves to this age, but transform yourselves by the renovation of the mind, in order that you may prove what *is* the good, and well pleasing, and perfect will of God. [3] For through that grace which has been given to me, I say to every one among you, not to think more highly *of himself*, than he ought to think: but to think so as to be wise, as God has distributed to each a measure of faith. [4] For just as in one body we have many members, but all the members have not the same office: [5] So we, the many, are one body in Christ, and severally members of one another; [6] But having different gracious gifts according to the favor which is imparted to us, if prophecy *let it be* according to the analogy of the faith, [7] Or if *a gift* of service, in the service: let the teacher *labor* in teaching: [8] The exhorter, in exhortation: *let* the distributor, *do it* with liberality: *let* the president, rule diligently: *let* the merciful *do it* with cheerfulness. [9] *Let* love be unfeigned. Detest the evil; be cemented to the good. [10] As to brotherly love, be kindly disposed towards each other, in honor taking the lead, let each set his neighbor above himself. [11] Be not slothful in earnest application, be true bondsmen of the Lord. [12] In your hope, be joyful; in your affliction, patient; in your prayer, persevering; [13] Sharing in the necessities of the saints; pur-

suing hospitality to strangers ; [14] Bless those who persecute you ; bless, and curse not. [15] Rejoice with the joyful ; weep with the sorrowful : [16] *Be* of the same mind towards each other, minding not high things, but associate with the lowly. Be not wise in your own estimation. [17] Return evil for evil to no one. Provide right things in the sight of all men. [18] If possible, as far as depends on you, live peaceably with all men. [19] Beloved, avenge not yourselves, but give place to the *divine* wrath : for it is written, "Vengeance belongs to me, I will recompense, says the Lord." [20] But "If thy enemy hunger, feed him ; if he thirst, give him drink :" for in so doing, "Thou wilt heap coals of fire on his head." (*a*) [21] Be not overcome by evil, but overcome evil with good.

## XIII.

LET every soul be subject to the superior authorities. For there is no authority except from God ; and those that exist are put in order by God. [2] So that he who sets himself in opposition to the authority, sets himself in opposition to the arrangement of God ; and the opponents will receive judgment to themselves. [3] For rulers are not a terror to the good work, but to the evil. And dost thou wish not to be afraid of the authority ? do that which is good, and thou shalt have its praise : [4] For it is God's servant for thy good. But if thou shouldest do evil, fear thou ; for he bears not the sword *of justice* in vain ; for he is God's servant, an avenger for wrath to him that practises evil. [5] Wherefore it is necessary to be subject, not only on account of the wrath, but also on account of the conscience. [6] For on this account ye pay taxes ; for they are God's officers, constantly attending to this very thing. [7] Render to all the dues : to whom the tax *is due*, the tax ; to whom the custom, the custom ; to whom the fear, the fear ; to whom the honor, the honor. [8] Owe nothing to any one, unless to love each other ; for he who loves another has fulfilled the law. [9] For this, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal (*b*), Thou shalt not covet ;" and if there be any other command, it is redueed under one head in this precept, namely, "Thou shalt love thy neighbor as thyself." [10] Love works no evil to the neighbor. Love therefore *is*

(*a*) And thus fuse down his iron soul, as fire smelts metals, so that they run out at the bottom of the furnace. (*b*) T.R., "Thou shalt not bear false witness."

the fulness of law. 11 This also, knowing the time, that it is already that hour that we should be aroused out of sleep, for now *is* our salvation nearer than when we believed. 12 The night is far spent, and the day has approached; we should therefore lay aside the works of darkness, but let us put on the armor of light 13 As in the day. Let us walk decorously; not in revelling and drunkenness, not in whoredoms and lasciviousnesses, not in strife and emulation. 14 But put on the Lord Jesus Christ, and do not take forethought for the flesh, in reference to its inordinate desires.

## XIV.

BUT him that is weak in the faith receive ye,—not to determinations of reasonings. 2 One indeed believes that he may eat all things: but the weak, eats herbs. 3 Let not him who is eating, despise him who is not eating; and let him who is not eating, judge him that is eating: for God has received him. 4 Who art thou that judgest another's household servant? To his own lord he stands or falls. And he shall be made to stand; for the Lord is able to uphold him. 5 One esteems day more than day: another esteems every day. Let each have complete certainty in his own mind. 6 He that minds the day, minds *it* to the Lord (*a*); and he that eats, eats to the Lord, for he gives thanks to God; and he that eats not, to the Lord he eats not, and gives God thanks. 7 For not one of us lives to himself, and not one dies to himself. 8 For both if we live, we live to the Lord; and if we die, we die to the Lord; both if we should live therefore, and if we should die, we are the Lord's. 9 For to this end Christ both died and lived, that he might rule both over the dead and living. 10 But thou, why dost thou judge thy brother? or why dost thou despise thy brother? for all shall stand before the tribunal of God. (*b*) 11 For it is written, "As I live, says the Lord, that to me every knee shall bow and every tongue shall confess to God." (*c*) 12 So then, each one of us shall give an account concerning himself to God. 13 Let us no longer then judge one another; but judge ye this rather, not to put a stumbling block or a scandal before a brother. 14 I know, and am persuaded in the Lord Jesus, that nothing *is* common of itself: except to him who reckons any thing to be common,

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(*a*) T. R., "And he that minds not the day, to the Lord he does not mind it." (*b*) These words spoken by God are here applied by Paul to Christ. (*c*) Is. xlv. 2.

to him *it is* common. 15 For if through thy food thy brother be grieved, thou walkest no longer according to love. Do not with thy food destroy him for whom Christ died. 16 Let not then your good be blasphemed: 17 For the kingdom of God is not eating and drinking; but righteousness, and peace, and joy, in the Holy Spirit. 18 For he who in this thing is Christ's bondsman, *is* acceptable to God and approved by men. 19 We follow therefore after the things which make for peace, and the things for mutual edification. 20 For the sake of food do not destroy the work of God. All things indeed *are* pure, but evil to that man who eats while stumbling. 21 *It is* good not to eat flesh, nor to drink wine, nor *any thing* by which thy brother is made to stumble (*a*). 22 Have to thyself the faith which thou hast. Happy *is* he who does not condemn himself in what he approves! 23 But he who discerns a difference, if he should eat is condemned, because *it is* not of faith; for whatever *is* not of faith, is sin.

## XV.

WE then that are able ought to bear the infirmities of the weak, and not to please ourselves. 2 Let each of us please *his* neighbor for edification. 3 For Christ also pleased not himself; but as it is written, "The reproaches of those who reproached thee fell on me." 4 For whatever things were written before, were written for our instruction, that through the patient endurance and exhortation of the scriptures, we might have hope. 5 Now the God of the patient endurance and the exhortation give you to be like minded towards each other, after the example of Christ Jesus; 6 That you may with one accord, with one mouth, glorify the God and Father of our Lord Jesus Christ. 7 Wherefore receive you with cordial affection one another, as also Christ with cordial affection received you to the glory of God. 8 For I say that Christ became a servant of circumcision, on account of the truth of God, in order to confirm the promises *made* to the fathers: 9 And that the nations should glorify God for *his* mercy, as it is written, "Because of this I will confess to thee among nations, and to thy name will sing." 10 And again he says, "Rejoice ye nations with his people." 11 And again, "Praise the Lord, all the nations, and let all the people laud him." 12 And again, Isaiah says, "There shall be the root of Jesse, even he who rises up to rule over the

(*a*) T.R., "or is scandalized, or is weakened."

nations, on him will the nations hope." [13] And the God of hope fill you with all joy and peace in believing, so that ye may abound in hope, by the power of the Holy Spirit.

[14] But I am assured, my brethren, I myself also concerning you, that you yourselves are full of goodness, having been filled with all knowledge, able also to admonish each other. [15] But I have written to you more boldly, in some measure, as reminding you through the grace that has been given me by God, [16] That I should be a minister of Christ Jesus to the nations, ministering the glad tidings of God, that the oblation of the nations might become acceptable, having been sanctified by the Holy Spirit. [17] I have therefore a ground of exultation in Christ Jesus in the things which pertain to God. [18] For I will not dare to speak any thing of the things which Christ did not work through me for the obedience of nations, by word and work, [19] In power of signs and prodigies, in the power of the Holy Spirit; so that from Jerusalem, and in a circuit as far as to Illyricum, I have successfully preached the glad tidings of Christ; [20] And thus I esteemed it an honor to announce the glad tidings, not where Christ was named, so that I might not build on another's foundation: [21] But as it is written, "They to whom it was not announced concerning him, they shall see; and they that have not heard shall understand." [22] Wherefore, also, I was frequently hindered from coming to you. [23] But now having no longer place in these regions, and having a great desire these many years to visit you, [24] Whenever I journey into Spain, I hope, in passing through to see you, and by you to be sent on my way thither, if from you first, I, in part, should be gratified.

[25] But now I am going to Jerusalem, to minister to the saints. [26] For Macedonia and Achaia were well pleased to make a certain contribution for the needy poor of the saints who are in Jerusalem. [27] For they were pleased; and their debtors they are. For if the nations have become participators in their spiritual things, they are obligated also to serve them in things pertaining to the flesh. [28] Having then completed this, and having sealed to them this fruit, I will set off by you into Spain. [29] And I know that, when I come to you, I shall come in the fulness of the blessing of Christ. [30] And I entreat you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to agonize with me in prayers to God on my behalf; [31] That I may be delivered from the disobedient in Judea; and my service which I

*have* for Jerusalem, may be acceptable to the saints; [32] So that with joy I may come to you through the will of Jesus Christ, and may be together with you refreshed. [33] And the God of peace *be* with you all. Amen.

## XVI.

AND I recommend to you Phœbe, our sister, who is a deaconess of the assembly which is in Kenchrea; [2] That you may receive her in the Lord, in a manner worthy of the saints, and that you may assist her in whatever business she may have need of you: for she also has been a succorer of many, and even of myself. [3] Salute Prisca and Aquila, my fellow-workers in Christ Jesus: [4] Who for my life hazarded their own necks; to whom not only I give thanks, but also all the assemblies of the nations: [5] And *greet* the assembly in their house. Salute Epenetus, my beloved, who is the first fruits of Asia for Christ. [6] Salute Mary, who labored much among you. [7] Salute Andronicus and Junia, my relatives and fellow-prisoners, who are highly esteemed among the apostles, and who also were in Christ before me. [8] Salute Ampliatus, my beloved in the Lord. [9] Salute Urbanus, our fellow-laborer in Christ, and Stachys my beloved. [10] Salute Apelles, the approved in Christ. Salute those of the *friends* of Aristobulus. [11] Salute Herodian, my kinsman. Salute those of the *friends* of Narcissus, those being in the Lord. [12] Salute Tryphena and Tryphosa, who labored in the Lord. Salute Persis, the beloved, who labored much in the Lord. [13] Salute Rufus, the excellent in the Lord, and his mother and mine. [14] Salute Asyncritus, Phlegon, Hermas, Patrobas. Hermes, and the brethren with them. [15] Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them. [16] Salute each other with a holy kiss. All the assemblies of Christ salute you.

[17] And I entreat you, brethren, to consider those who create the separations and the scandals, contrary to the teaching which you have learned; and turn away from them. [18] For such serve not our Lord Christ, but their own belly; and by fair speaking and complimentary words they deceive the hearts of the unsuspecting. [19] For your obedience is reported to all, therefore I rejoice on your behalf, but I wish you to be wise in respect to what is good but blameless in respect to what is evil. [20] But the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. [21] Timothy, my fellow-

laborer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. [22] I Tertius, who wrote *this* letter, salute you in the Lord. [23] Gaius (*a*), my entertainer, and of the whole assembly, salutes you. Erastus, the treasurer of the city, salutes you, and Quartus the brother. [24] (*b*) [25] Now to him that is able to establish you according to my glad tidings, and of Jesus Christ, according to the revelation of the mystery kept in silence in the times of the ages, [26] But now having been disclosed through the prophetic scriptures, according to the injunction of the eternal God, made known to all the nations in order to the obedience of faith: [27] To God only-wise through Jesus Christ; to whom *be* the glory for ever. Amen.—To THE ROMANS.

## TO THE CORINTHIANS, I.

PAUL, a constituted apostle of Christ Jesus by God's will, and Sosthenes the brother, [2] To the assembly of God in Corinth, having been sanctified in Christ Jesus, constituted saints, with all those calling upon the name of our Lord Jesus Christ, in every place, both theirs and ours: [3] Grace to you, and peace, from God our Father and our Lord Jesus Christ. [4] I thank God always concerning you, for the grace of God given you in Christ Jesus; [5] That in every thing you were enriched in him, in all doctrine, and all knowledge. [6] According as the witness of Christ has been confirmed in you; [7] So that you are not behind in any gift, waiting for the revelation of our Lord Jesus Christ. [8] Who also will confirm you to the end not liable to be arraigned in the day of our Lord Jesus Christ: [9] God is faithful, by whom you have been invited into a joint participation with his Son Jesus Christ our Lord. [10] Now I entreat you, brethren, through the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there may be no schisms among you, but *that* you may be put in perfect order in the same mind, and in the same purpose. [11] For it has been signified to me, my brethren, concerning you, by the *members of* Chloe's *household*, that there are contentions among you. [12] And I say this, because each one of you says, I indeed, am of Paul; but I of Apollos; but I of Kephas; and I of Christ. [13] Is Christ divided? Was Paul crucified for you?

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(*a*) This is the Greek name. *Caius*, Latin. (*b*) T.R., 24. "The grace of our Lord Jesus Christ *be* with you all. Amen." S.V.A. *om.*

or into the name of Paul were you immersed? [14] I thank God that I immersed none of you, except only Crispus and Gaius. [15] That no one may say that ye were immersed into my name. [16] And I immersed also the household of Stephanas; as for the rest, I know not if I immersed any other. [17] For Christ did not send me so much to immerse as to preach glad tidings; not in wisdom of speech, that the cross of Christ may not be deprived of its efficacy; [18] For the doctrine of the cross is to those who perish foolishness; but to us who are saved, it is the power of God. [19] As it is written, "I will destroy the wisdom of the wise, and will bring to nothing the intelligence of the sagacious." [20] Where *is* the wise? Where *is* the scribe? Where *is* the disputant of this age? Has not God made foolish the wisdom of the world? [21] For when, in the wisdom of God, the world through *its* wisdom knew not God, God has been pleased through the foolishness of the proclamation to save those that believe. [22] And seeing Jews require signs, and Greeks seek after wisdom; [23] Yet we proclaim Christ crucified, to Jews indeed a scandal, and to the nations foolishness; [24] But to those who are called, both Jews and Greeks, Christ God's power, and God's wisdom. [25] Because the foolishness of God is wiser than men; and the weakness of God stronger than men. [26] Take heed therefore to your vocation, brethren, that not many wise according to flesh, not many powerful, not many high-born, [27] But the world's foolish things God selected, that the wise he may put to shame; and God selected the weak things of the world, that he may put to shame the powerful: [28] And the ignoble things of the world, and the things that are despised, God selected, and the things that are not, that he may bring to nought things that are; [29] That no flesh should boast in the presence of God. [30] But of him ye are in Christ Jesus, who became to us wisdom from God, justification also, and sanctification, and redemption, [31] That according as it is written, "He that boasts, let him boast in the Lord."

## II.

AND when I came to you, brethren, I came not in excellency of speech, or of wisdom, declaring to you the mystery of God. [2] For I decided not to own any thing among you, except Jesus Christ, and him crucified. [3] And I was with you in weakness, and in fear, and in much trembling. [4] And my speech and my proclamation was not with persuasive words of wisdom, but in demonstration of the Spirit

and of power. 5 That your faith may not be in men's wisdom, but in God's power. 6 But we speak wisdom among the perfect; but wisdom, not of this age nor of the rulers of this age, that are coming to nought. 7 But we speak God's wisdom which was hidden in mystery, and which God previously designed before the ages for our glory. 8 Which none of the rulers of this age knew; for if they had known they would not have crucified the Lord of the glory; 9 But, as it is written, "Things which eye has not seen, and ear not heard, and to which the heart of man has not ascended, which God has prepared for those that love him;" 10 But God revealed to us through his Spirit; for the Spirit searches all things even the deep things of God. 11 For who of men knows the things of the man, if not the spirit of the man which is in him? so even the things of God no one knows if not the Spirit of God. 12 But we have received not the spirit of the world, but the Spirit which is of God; that we may know the things graciously given to us by God. 13 Which we speak, not by teachings of human wisdom, but by the Spirit's teachings, explaining spiritual things to spiritual persons. 14 Now an animal man receives not the things of the Spirit of God; for they are foolishness to him, and he is not able to know *them* because they are spiritually discerned. 15 But the spiritual discern all things, but he himself is discerned by no one. 16 "For who has known the mind of the Lord, that he should instruct him?" But we have the mind of Christ.

## III.

AND I, brethren, have not been able to speak to you as to spiritual, but as to fleshly persons; as babes in Christ, 2 I have given you milk to drink, and not solid food, for ye were not able *to receive it*, nor indeed are you yet able, 3 Because you are yet fleshly. For where among you *exist* envying and strife, are you not fleshly and walk according to man? 4 For when any one says, I indeed am of Paul, another but I of Apollos, are you not *as* men? 5 What then is Apollos? and what *is* Paul? servants through whom you believed, even as the Lord gave to each. 6 I planted, Apollos watered; but God has made to grow. 7 So that neither the planter is anything, nor the waterer; but God who causes to grow. 8 Now he that is planting and he that is watering are one; and each will receive his own proper reward, according to his own labor. 9 For we are fellow-laborers with God; you are God's tilled field; God's building. 10 Accord-

ing to the grace of God which was given to me, as a wise architect, I have laid a foundation, but another builds upon it; but let each take heed how he builds up. [11] For other foundation no one is able to lay, beside that which is laid, which is Jesus Christ. [12] And if any one build up on the foundation, gold, silver, costly stones; wood, hay, straw (*a*), [13] The work of each shall be made manifest: for the day will show it, because it is revealed in fire, and the fire shall prove the work of each what it is. [14] If of any one the work shall remain, which he built up, he shall receive a reward. [15] If the work of any one shall be consumed, he will suffer loss; but himself shall be saved; so as through fire. [16] Know you not that you are God's temple, and *that* the Spirit of God dwells in you? [17] If any one devastate the temple of God, him will God devastate; for the temple of God is holy, which ye are (*b*). [18] Let no one deceive himself: if any one affects to be wise among you in this age, let him become a fool, that he may become wise. [19] For the wisdom of this world is foolishness with God: for it is written, "He takes the wise in their craftiness." [20] And again, "The Lord knows the reasonings of the wise that they are vain." [21] So then, let no one boast in men. For all things are yours; [22] Whether Paul, or Apollos, or Kephas, or the world (*c*), or life, or death, or things present, or things coming; all are yours; [23] And ye are Christ's; and Christ is God's.

## IV.

LET man so reckon us as officers of Christ, and stewards of God's mysteries. [2] Now what is required here in stewards? that a man be found faithful. [3] But for me it is the least matter that I should be discerned by you or of man's day (*a*). Nor do I even discern myself. [4] For I am conscious of no evil against myself; but I am not justified in this; he that discerns me is the Lord. [5] Therefore judge nothing before the proper time, till the Lord come, who shall also bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then the praise shall be to each one from God. [6] These things, brethren, I figuratively applied to myself and Apollos for your sakes; that by us you might learn not *to be* above those things which are written; that ye may not be on behalf of the one puffed up against

(*a*) The last three, unworthy professors. (*b*) Or "ye are holy." (*c*) Put for its inhabitants, as in John iii. 16. (*d*) "Man's day," the present day, contrasted with the coming day of the Lord when he will judge, verse 5.

the other. 7 For who distinguishes thee? and what hast thou which thou didst not receive? but if even thou didst receive *it*, why dost thou boast as not having received it? 8 Already you are filled, already ye are rich; you have reigned as kings without us; and I would ye did reign, so that we also might reign with you. 9 For I think that God has set forth us the apostles last, as appointed to death; for we have become a theatrical spectacle to the world, to angels, and to men. 10 We *are* fools on account of Christ, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; you *are* glorious, but we in dishonor. 11 Till the present hour we both hunger and thirst, and are in nakedness, and are beaten, and wander homeless, 12 And labor, working with our own hands; being reviled we bless: being persecuted we endure: 13 Being blasphemed we entreat: we are become as it were the vilest of the world, the offscouring of all things till now. 14 I write not these things to reproach you, but as my beloved children I admonish *you*. 15 For if you should have myriads of guardians (*a*) to lead you to the school of Christ, yet *have you* not many fathers; for in Christ Jesus I have begotten you through the glad tidings. 16 Therefore I entreat you, to be imitators of me. 17 For this cause I have sent to you Timothy, who is my beloved son, and faithful in the Lord, who will remind you of my ways which are in Christ Jesus, even as I teach every where in every assembly. 18 But some are puffed up, as though I were not coming to you. 19 But I will come to you quickly, if the Lord will, and I will know not the word of those puffed up, but the power. 20 For the kingdom of God *is* not in word, but in power. 21 What will ye? that I come to you with a rod, or in love, and in the spirit of meekness.

## V.

IT is generally reported *that* whoredom is among you, and such whoredom as is not even among the nations, that one should have his father's wife. 2 And ye are puffed up, and did not rather lament, so that he having done this work might be removed from the midst of you. 3 For I indeed, being absent in the body, but present in the spirit, have already judged, as if present, him who has so done this. 4 In the name of our Lord Jesus, you being assembled, and my spirit with the power of our Lord Jesus, 5 To deliver such an

(*a*) "The guardian slave who led the child to school; the same word as Gal. iii. 20."—*Conybeare & Howson.*

one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord. [6] Your boasting *is* not good. Do you not know that a little leaven ferments the whole mass? [7] Purge out the old leaven that ye may be a new mass, according as ye are unleavened, for even our passover, Christ, has been sacrificed. [8] Therefore let us celebrate the festival, not in old leaven, nor in leaven of evil and wickedness; but in unleavened *bread* of sincerity and truth. [9] I have written to you in the letter not to be associated with fornicators; [10] Not altogether with the fornicators of this world, or with the covetous, and extortioners, or idolaters; seeing ye ought then to go out of the world. [11] But now I write to you not to be associated, with any one naming himself a brother, if a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such an one not even to eat. [12] For what have I to do with judging those without? Do not ye judge those within? [13] But those without God will judge. Put out the evil person from amongst yourselves.

## VI.

DARE any of you having a matter with another, be judged by the unjust, and not by the saints? [2] Or do you not know that the saints shall judge the world? and if by you the world is judged, are you unworthy to judge the smallest causes? [3] Do you not know that we shall judge angels? Why not then things of this life? [4] If then ye have indeed causes as to the things of this life, do you appoint those to sit on them the least esteemed in the assembly? [5] I speak to you for shame. Is it so, that there is not even one wise man among you, who shall be able to decide between his brethren? [6] And brother with brother is judged, and this before unbelievers. [7] Now therefore indeed it is utterly a fault with you, because ye have lawsuits with one another. Why not rather suffer injustice? Why not rather be defrauded? [8] But you do injustice and defraud, even these things you do to brethren. [9] Know ye not that the unjust shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor catamites, nor sodomites, [10] Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. [11] And such were some of you; but ye have washed away your stains, but ye were sanctified, but ye were justified in the name of the Lord Jesus, and in the Spirit of our God. [12] All things are lawful to men; but all

things are not profitable: all things are lawful to me; but I will not be brought under subjection by anything. 13 The meats for the belly, and the belly for the meats; but God will destroy both it and them: but the body *is* not for fornication but for the Lord; and the Lord for the body. 14 And God has both raised up the Lord, and will raise up us through his power. 15 Do you not know that your bodies are the members of Christ? Having taken away then the members of the Christ, shall I make *them* members of an harlot? By no means! 16 Or do you not know that he that is joined to the harlot is one body? "For the two," he says, "shall become one flesh." 17 But he that is joined to the Lord is one Spirit. 18 Flee fornication: every sin that a man commits is exterior to the body; but he that commits fornication, sins against his own body. 19 Or do you not know that your body is a temple of the Holy Spirit in you, which ye have from God? and ye are not your own? 20 For ye are bought with a price; therefore glorify God in your body.

## VII.

NOW concerning the things of which you wrote: *it is* good for a man not to take a woman. 2 But on account of fornications, let each have his own wife, and each woman her own husband. 3 Let the husband render to the wife her due; and in like manner the wife also to the husband. 4 The wife has not authority over her own body, but the husband; and in like manner also the husband has not authority over his own body, but the wife. 5 Defraud not each other, unless by agreement for a time, that you may devote yourselves to prayer, and again be together, that Satan tempt you not through your incontinency. 6 But this I say, as a concession, not as an injunction. 7 But I wish all men to be even as myself. But each one has his own gift of God, one after this manner, but another after that.

8 But, I say, to the unmarried and the widows, it is good for them if they should remain even as I. 9 But if they have not continence, let them marry, for it is better to marry than to be made uneasy. 10 And to the married I enjoin, not I but the Lord, let not wife be separated from husband. 11 But if she be actually separated, let her remain unmarried, or *let* her be reconciled to *her* husband; and let not a husband put away a wife. 12 But to the rest, say I, not the Lord, If any brother has a wife, an unbeliever, and she is pleased to dwell with him, let him not put her away. 13 And if a woman has a husband, an unbeliever, and he is pleased to

dwell with her, let her not leave him. [14] For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; otherwise indeed, your children are unclean; but now are they holy. [15] But if the unbeliever withdraws, let him withdraw. The brother or the sister is not in bondage in such *cases;* but God has called you in peace. [16] For what knowest thou, O wife, whether thou shalt save *thy* husband? or what knowest thou, O man, whether thou shalt save *thy* wife? [17] Only as the Lord apportioned to each, and as God has called each, so let him walk. And thus I arrange in all the assemblies. [18] Has any one been called having been circumcised? let him not become uncircumcised. Has any one been called in uncircumcision? let him not be circumcised. [19] The circumcision is nothing, and the uncircumcision is nothing, but the keeping of God's commands. [20] Let each remain in that vocation in which he was called. [21] Wast thou called a slave? let it not give thee concern; but if thou art able to become free, use *it* rather. [22] For the slave being called in the Lord, is the Lord's freeman; in like manner also the freeman being called, is Christ's slave. [23] Have you been bought with a price? become not the slaves of men. [24] Let each, wherein he is called, brethren, therein abide with God.

[25] But concerning the virgins, I have no command of the Lord; but I give my judgment, as one having received mercy of the Lord to be faithful. [26] I consider, then, that this is good, on account of the present necessity (*a*), that it is good for a man to be thus;— [27] Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. [28] But even if thou shouldest marry, thou hast not sinned; and if the virgin marry, she has not sinned; but such shall have affliction in the flesh, and I desire to spare you. [29] But this I say, brethren, the time *is* short: it remains that even they that have wives be as not having, [30] And those weeping as not weeping, and those rejoicing as not rejoicing, and those who are buying as not possessing; [31] And those that use the world, as not misusing *it*, for the scene of this world passes by. [32] But I would have you without anxieties. The unmarried cares for the things of the Lord, how he shall please the Lord: [33] But the married cares for the things of the world, how he may please *his* wife. [34] And he is divided. And the unmarried woman, also the single virgin, cares for the things of the Lord, that she may

(*a*) The famine in the time of Claudius, Acts xi.28. Severe in Greece.

be holy both in body and spirit; but she that is married cares for the things of the world, how she may please *her* husband. 35 And this I say for your own profit; not that I may throw a snare over you, but for the sake of decency and of more easily attending upon the Lord without distraction. 36 But if any one thinks himself exposed to disgrace in respect to his virgin *daughter*, if she be beyond the flower of *her* age, and need so require, let him do what he will, he does not sin, let them marry. 37 But he that stands stedfast in his heart, not having necessity, but has power over his own will, and has determined this in his own heart, to keep his own virgin *daughter*, shall do well. 38 So then he that gives his own virgin *daughter* in marriage does well, and he that gives her not in marriage shall do better. 39 A wife is bound for as long a time as her husband may live, but if her husband be fallen asleep, she is free to be married to whom she will; only in the Lord. 40 But she is happier if she so remain, after my judgment; and I know that I also have the Spirit of God.

## VIII.

NOW concerning things offered to idols, we know, because we all have knowledge: knowledge puffs up, but love builds up. 2 But if any one think he knows anything, he knows not yet as he ought to know. 3 But if any one loves God, he is acknowledged by him. 4 Concerning then the things sacrificed to idols, we know that there is no idol in the world, and that *there is* no God but one. 5 For indeed though there are gods so called, whether in heaven or on earth, (as there are many gods, and many lords;) 6 Yet to us *there is* one God, the Father, of whom *are* all things, and we unto him; and one Lord Jesus Christ, through whom *are* all things, and we through him. 7 But *this* knowledge is not in all; for some through their consciousness of the idol, even until now, eat *it* as offered to an idol; and their conscience being weak is defiled. 8 But food will not commend us to God; neither if we eat are we the better; neither if we eat not are we the worse. 9 But take heed lest this authority of yours become a stumbling block to the weak. 10 For if any one see thee, who has knowledge, reclining at meat in an idol's temple, shall not the conscience of him who is weak be built up to eat the idol-sacrifices? 11 And he that is weak is destroyed, through thy knowledge, the brother on account of whom Christ died. 12 But when ye so sin against the brethren, and

smite their weak conscience, ye sin against Christ. 13 Wherefore, if food scandalize my brother, I will eat no flesh to the age, that I may not scandalize my brother.

## IX.

AM I not free? am I not an apostle? have I not seen Jesus our Lord? are not you my work in the Lord? 2 If I am not an apostle to others, yet certainly I am to you: for you are the seal of my apostleship in the Lord. 3 My apology to those who question me is this: 4 Have we not authority to eat and to drink? 5 Have we not authority to lead about a sister, a wife, as also the other apostles, and the brothers of the Lord, and Kephas? 6 Or I only and Barnabas, have we not authority not to work? 7 Does a soldier at any time provide his own victuals? Who plants a vineyard, and does not eat of the fruit? Or who tends a flock and does not partake of the milk of the flock? 8 Do I speak these things according to man? or does not the law also say these things? 9 For in the law of Moses it is written: "Thou shalt not muzzle an ox while treading out corn" (*a*). Is it for the oxen that God is concerned? 10 Or does he say *it* altogether on our account? On our account, for it was written; that in hope the plougher should plough, and the thresher in hope (*b*) of partaking. 11 If we have sown to you the spiritual things, *is it* a great matter if we reap your fleshly things? 12 If others partake of the authority over you, do not we still more? But we have not used this authority; but we endure all things, that we give no hindrance to the glad tidings of Christ. 13 Do you not know that they who perform the temple services, eat of the temple? and they that attend at the altar, partake with the altar? 14 Thus also the Lord has appointed to those that proclaim the glad tidings, of the glad tidings to live. 15 But I have used none of these things; nor did I write these things that it may be thus in my case; for it *were* good for me rather to die, than that any one should make my boasting void. 16 For if I proclaim the glad tidings, it is not to me a cause of boasting, because necessity is laid on me: for it is woe to me if I should not proclaim the glad tidings. 17 For if I do this willingly, I have a reward; but if unwillingly, I am entrusted with a stewardship. 18 What then to me is the reward? That in proclaiming the glad tidings, without expense, I may deliver the glad tidings (*c*) so as not to misuse

(*a*) Or, is threshing. (*b*) T.R. "the hope." (*c*) T.R. "of the Christ."

my authority in the glad tidings. [19] For, being a freeman from all, I made myself a bondsman to all, that I might gain the greater part. [20] And to the Jews I became as a Jew, that I might gain Jews; to those under the law as under the law, not being myself under the law (*a*), that I might gain those under the law: [21] To those without law as without law, not being without the law of God, but under the law of Christ, that I might gain the lawless. [22] I became weak to the weak, in order that I might gain the weak. To all, I have become all things, that by all means I might save some. [23] But all things I do on account of the glad tidings, that a joint-partaker thereof I may become, [24] Do you not know that those running in a race-course, all indeed run, but one receives the prize? So run, that you may obtain. [25] And every one that contends *for the prize* is temperate in all things. They then, indeed, that they may receive a perishable crown; but we an imperishable. [26] Therefore so run, not as uncertainly: thus I combat, not as beating air. [27] But I keep under my body, and lead it captive: lest by any means, while preaching to others, I should be myself rejected (*b*).

X.

FOR I wish you not to be ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; [2] And were all immersed into Moses in the cloud and in the sea; [3] And did all eat the same spiritual food; [4] And all drank the same spiritual drink; for they drank of a spiritual rock which followed; and the rock was Christ. [5] Yet God was not well pleased with the most of them; for they were strawn in the desert. [6] Now these things were made types, in order that we should not be eager desirers of evil things, as they also inordinately desired. [7] Neither become ye idolaters like some of them, as it is written: "The people sat down to eat and to drink, and rose up to dance." [8] Neither let us commit whoredom, as some of them committed, and fell in one day twenty-three thousand. [9] Neither let us try the Lord, as some of them tried, and perished by the serpents. [10] Nor murmur ye, as some of them murmured, and perished by the destroyer. [11] Now these things happened to them by way of figure, and were written for our admonition, upon whom the ends of the ages have come. [12] So that let him who most confidently stands, take heed lest he fall. [13] No trial has assailed

(*a*) T.R. has not the last six words. (*b*) See note on 2 Cor. xiii. 5.

you but what is according to man's nature; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial will also make a way of escape, that you may be able to sustain *it*.

14 Wherefore, by beloved, flee from idolatry. 15 I speak as to prudent men; judge ye what I say. 16 The cup of the blessing which we bless, is it not a joint-participation of the blood of Christ? the loaf which we break, is it not a joint-participation of the body of Christ? 17 Because we, being many, there is one loaf, and one body: for we all are partakers of the one loaf. 18 Look at Israel according to the flesh; are not those who eat the sacrifices joint-participators of the altar? 19 What then do I say? that what is offered in sacrifice to idols is anything? or that an idol is anything? 20 But that the things which they sacrifice, they sacrifice to demons, and not to God; and I do not wish you to become joint-partakers with demons. 21 Ye are not able to drink the Lord's cup, and *the* cup of demons; ye are not able to partake of the Lord's table, and of the table of demons. 22 What! do we provoke the Lord to jealousy? Are we stronger than he? 23 All things are lawful, but all are not beneficial: all things are lawful, but all things do not build up. 24 Let no one seek his own *advantage*, but that of another. 25 Eat every thing which is sold in the market, asking no question on account of conscience; 26 "For the earth is the Lord's and its fulness." 27 But if any one of the unbelieving invites you, and you wish to go, eat every thing set before you, asking no question on account of the conscience. 28 But if any one say to you, This is sacrificed to an idol: do not eat for his sake who disclosed it and the conscience (*a*). 29 But conscience, I say, not thine own, but that of the other; for why is my liberty judged by another conscience? 30 If I partake by grace, why am I blasphemed on account of that for which I give thanks? 31 Whether therefore you eat, or you drink, or whatever you do, do all for God's glory. 32 Be you without cause of stumbling, both to Jews, and to Greeks, and to the assembly of God. 33 Even as I also please all in all *things*, not seeking my own profit, but that of the many, that they may be saved,

## XI.

BECOME imitators of me, even as I also *am* of Christ (*b*).
2 And I praise you, that in all things you remember

(*a*) T.R. "For the earth is the Lord's and its fulness," occurs also in verse 26. (*b*) This verse belongs to Chap. X.

me, and retain the traditions as I delivered *them* to you.
3 But I wish you to know, that the head of every man is
Christ; and the head of woman *is* the man; but the head
of Christ *is* God. 4 Every man praying or prophesying, hav-
ing any thing on *his* head disgraces his head. 5 But every
woman praying or prophesying, with the head unveiled
disgraces her head; for it is just the same as if it were
shaven. 6 For if a woman be not veiled, let her hair also be
cut off. But if it be indecorous to a woman to have her
hair cut off, or be shaven, let her be veiled. 7 For a man
indeed ought not to veil the head, being the image and
glory of God; but woman is man's glory. 8 For man is not
from woman; but woman from man. 9 For also man was
not created for the sake of the woman; but the woman for
the sake of the man. 10 Therefore ought the woman to have
authority on the head for the sake of the angels (*a*).
11 However, neither is the woman without the man (*b*), nor
the man without the woman, in the Lord. 12 For as the
woman *is* of the man, so also *is* the man by the woman; but
all things of God. 13 Judge in yourselves; is it becoming a
woman to pray to God unveiled? 14 Does not nature itself
teach you, that man indeed, if he should wear long hair,
it is a dishonor to him? 15 But if a woman should wear long
hair it is glory to her? Because the long hair is given for
a veil. 16 But if any one thinks to be contentious, we have no
such custom, nor the assemblies of God. 17 But declaring
this I praise *you* not, that ye come together, not for the
better, but for the worse. 18 For indeed first, when ye come
together in assembly, I hear there are schisms among you;
and I partly believe it. 19 For there must be also sects
among you, so that the approved may become manifest
among you. 20 Therefore when you come together into the
same *place*, it is not to eat the Lord's supper; 21 For in eat-
ing, each one takes his own supper first, and one indeed is
hungry, and another drinks to excess. 22 What? have you
not, then, houses to eat and to drink in? or do you despise
the assembly of God? and shame those who have not?
What shall I say to you? shall I praise you? In this I
praise *you* not. 23 For I received from the Lord, what I also
delivered to you, that the Lord Jesus in the night in which
he was delivered up, took bread; 24 And having given

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(*a*) Or, messengers. (*b*) T.R. changes the order of these words.

thanks, he broke *it*, and said, "(*a*) This is my body which is (*b*) for you: this do in remembrance of me." [25] In like manner, also the cup, after having supped, saying, "This cup is the new covenant in my blood: this do you as often as you may drink for the remembrance of me, [26] For as often as you eat this bread, and drink the (*c*) cup, you announce the death of the Lord till he come!" [27] So that whoever may eat the (*c*) bread, or drink the cup of the Lord, unworthily, shall be guilty of *profaning* the body and blood of the Lord. [28] But let a man prove himself, and thus let him eat of the bread and drink of the cup. [29] For he that eats and drinks (*d*), eats and drinks judgment to himself, discerning not the body. [30] Through this many among you *are* weak, and infirm, and many are fallen asleep. [31] But if we were scrutinizing ourselves, we should not be judged; [32] But being judged, we are corrected of the Lord, so that we may not be condemned with the world. [33] Therefore, my brethren, on coming together to eat, receive you each other from every quarter. [34] If any one is hungry, let him eat at home; that ye may not come together to judgment. And the rest I will arrange when I come.

## XII.

BUT concerning the spiritual *gifts*, brethren, I wish you not to be ignorant. [2] You know that when you were Gentiles, *ye were* carried away to dumb idols, as ye were led. [3] Wherefore I give you to understand, that no one speaking in God's Spirit calls Jesus anathema; and no one is able to say Jesus is Lord but in the Holy Spirit. [4] But there are diversities of gracious gifts, but the same Spirit. [5] And there are diversities of services, but the same Lord. [6] And there are diversities of operations, but the same God, who energizes all things in all *men*. [7] But to each the manifestation of the Spirit is given for profiting. [8] For indeed to one is given through the Spirit a word of wisdom: but to another a word of knowledge, according to the same Spirit. [9] To another faith in the same Spirit; but to another gracious gifts of healings in the one Spirit; [10] But to another operations of mighty works; but to another prophecy; but to another discerning of spirits; but to another different tongues; but to another interpretation of tongues. [11] But all

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(*a*) T.R., "take eat." (*b*) T.R., "broken." (*c*) T.R., "this." (*d*) T.R., "unworthily."

these things energizes the one and the same Spirit, dividing to each particularly according to his will.

12 For just as the body is one, and has many members, but all the members of the body, being many, are one body; so also the Christ. 13 For even in one Spirit we were all immersed into one body; whether Jews or Greeks, whether bondsmen or freemen; and all were made to drink one Spirit. 14 Since, therefore, the body is not one member, but many, 15 If the foot should say, Because I am not a hand, I am not of the body, it is not, on account of this, not of the body. 16 And if the ear should say, Because I am not an eye, I am not of the body, it is not, on account of this, not of the body. 17 If the whole body *were* an eye, where the hearing? If the whole hearing, where the smelling? 18 But now God has set the members, each one of them in the body, even as he pleased. 19 But if all were one member, where *would be* the body? 20 But now, indeed, *are there* many members, but one body. 21 And the eye is not able to say to the hand: I have no need of thee: nor again, the head to the feet, I have no need of you. 22 But much more necessary are those members of the body which are thought to be more feeble: 23 And those which we think to be less honorable *members* of the body, around them we throw more abundant honor; and our inelegant *members* have more abundant elegance; 24 But our elegant *members* have no need; but God has attempered the body together, having given to *the members* that lacked more abundant honor, 25 That there may be no schism in the body; but *that* the members may have the same concern one for another. 26 And whether one member suffer, all the members jointly suffer; or one member be glorified, all the members jointly rejoice. 27 Now ye are Christ's body, and severally members thereof. 28 And these indeed God has placed in the assembly; first apostles, secondly prophets, thirdly teachers, after that mighty works, then gracious gifts of healings; helps, directors, varieties of tongues. 29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all mighty workers? 30 Have all the gracious gifts of healings? do all speak with tongues? do all interpret? 31 But earnestly desire the more eminent gracious gifts; and yet I point out to you a way of surpassing excellence.

## XIII.

1 IF I speak with the tongues of men and angels, but have not love, I am become *as* sounding brass, or a clattering

cymbal. [2] And though I have prophecy, and comprehend all mysteries, and all the knowledge, and have all the faith (*a*) so as to remove mountains, but have not love, I am nothing. [3] And if I shall bestow all my goods in food, and if I deliver up my body that I may boast (*b*), and have not love, it profits me nothing. [4] Love is long-suffering, obliging. Love is not zealous against *persons;* love does not set itself forward, is not puffed up. [5] Does not behave unseemly; seeks not her own things; is not provoked *to anger;* does not impute evil: [6] Rejoices not over injustice, but jointly rejoices in the truth; [7] Love covers all things, believes all things, hopes all things, endures all things. [8] Love never fails; but whether prophecies, they shall be destroyed; or whether tongues, they shall cease; or whether knowledge, it will be done away. [9] For we know in part, and we prophesy in part; [10] But when the perfect comes, that which is in part will be done away. [11] When I was a babe, as a babe I spoke, as a babe I thought, as a babe I reasoned; *but* since I became a man, I put away the things of the babe. [12] For we see now through a mirror obscurely; but then we shall see face to face: now I know in part, but then I shall know fully, even as I also am fully known. [13] But now remain faith, hope, love, these three; but the greatest of these *is* love.

## XIV.

PURSUE love; and be zealous for spiritual *gifts;* but rather that you may prophesy. [2] For he that speaks in a tongue, speaks not to men but to God; for no one hears; but in spirit he speaks mysteries. [3] But he that prophesies speaks to men edification, and exhortation, and consolation. [4] He that speaks in a tongue edifies himself; but he that prophesies edifies an assembly. [5] And I wish you all to speak with tongues, but rather that you may prophesy; for greater *is* he that prophesies, than he that speaks with tongues, unless, indeed, he interpret, that the assembly may receive edification. [6] But now, brethren, if I should come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in a revelation, or in knowledge, or in prophecy, or in teaching? [7] In like manner, things without life, giving sound, whether pipe or harp, if they give not a difference to the notes, how shall it be known what is piped or harped? [8] For also, if the trumpet give an uncertain sound, who shall prepare himself for battle? [9] So also you,

(*a*) The charism of miraculous faith. (*b*) T. R., "to be burned."

through the tongue, unless you give intelligible discourse, how shall it be known what is spoken? for you will be speaking into air. [10] There are, it may be, so many kinds of voices in the world, and none *is* without signification. [11] If, then, I do not know the power of the voice, I shall be to him that speaks a foreigner, and he that speaks a foreigner to me. [12] So also you, since you are zealots for spiritual *gifts* for the building up of the assembly, seek that you may abound. [13] Wherefore, let the speaker in a tongue pray that he may interpret. [14] For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. [15] What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing also with the understanding. [16] Otherwise, if thou shalt bless with the spirit, how shall he that occupies the place of the private citizen say the "Amen" at thy giving of thanks, since he knows not what thou sayest? [17] For thou indeed givest thanks well, but the other is not edified. [18] I thank God, that I speak with a tongue more than you all; [19] But in assembly I would rather speak five words through my understanding, that I may instruct others, than a myriad words in a tongue. [20] Brethren become not children (*a*) in intelligence; but in vice be babes (*b*); but in intelligence become perfect (*c*) men. [21] In the law it is written: "That in other tongues, and with other lips I will speak to this people; and neither thus will they hear me, says the Lord." [22] So that the tongues are for a sign, not to those who believe, but to the unbelievers; but the prophesying not to the unbelievers, but to those who believe. [23] If, therefore, the whole assembly come together, to the same place, and all speak with tongues, and there come in private citizens or unbelievers, will they not say you are insane? [24] But if all should prophesy, and any one unbelieving or a private citizen should come in, he is convicted of all, he is judged of all: [25] The secrets of his heart are manifested, and so falling on *his* face, he will worship God, reporting that God is indeed in you. [26] How is it, then, brethren? when ye come together, each has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. [27] If any one speaks with a tongue, *let it be* by two, or at the most three, and in succession; and let one in-

(*a*) Here are three Greek words, "children at school." (*b*) infants, and (*c*) "perfect men" of ripe age.

terpret. [28] But if there be no interpreter, let him be silent in assembly; and let him speak to himself, and to God. [29] Let two or three prophets speak, and let the others discern; [30] But if a revelation be made to another sitting by, let the first be silent; [31] For you are all able to prophesy one by one, that all may learn, and that all may be exhorted. [32] And Spirits of prophets are subject to prophets. [33] For God is not *a God of commotions* but of peace, as in all the assemblies of the saints.

[34] Let the women be silent in the assemblies; for it is not permitted them to speak; but they are to be in subjection as the law also says. [35] But if they wish to learn any thing, let them question their own husbands at home: for it is indecorous for a woman to speak in assembly. [36] Did the word of God go out from you? or into you alone did it come?

[37] If any one thinks himself to be a prophet, or spiritual, let him acknowledge the things which I write to you are the commands of the Lord. [38] But if any know not, let him be ignored. [39] So that, brethren, be zealous to prophesy, and do not forbid to speak with tongues. [40] But let all things be done decorously, and according to order.

## XV.

BUT I make known to you, brethren, the glad tidings, which I proclaimed to you which also you received; and in which ye stand; [2] Through which also ye are saved, if you hold fast the word which I proclaimed to you as glad tidings, except ye believed in vain. [3] For I delivered to you, among the principal things, what I also received, that Christ died for our sins, according to the scriptures; [4] And that he was buried; and that he rose again the third day, according to the scriptures; [5] And that he appeared to Kephas; then to the twelve. [6] Afterwards he appeared to above five hundred brethren at once; of whom the most remain until now, but some also have fallen asleep. [7] Afterwards, he appeared to James, then to all the apostles; [8] And last of all, as to one prematurely born, he appeared to me also. [9] For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the assembly of God. [10] But by God's grace, I am what I am; and his grace which was *evinced* towards me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God with me. [11] Whether then I or they, thus we preach, and thus ye believed. [12] But if it is

preached that Christ arose out of the dead, how say some among you that there is no resurrection of the dead? [13] But if there is no resurrection of the dead, neither has Christ risen: [14] And if Christ has not risen, then void also *is* our proclamation, and void also *is* your faith. [15] And we are found even false witnesses concerning God; because we have witnessed concerning God that he raised up his Christ, whom he raised not, if indeed dead persons are not raised. [16] For if dead persons are not raised, neither has Christ been raised. [17] And if Christ has not been raised, your faith is deceptive, you are yet in your sins. [18] Then, also, those who have fallen asleep in Christ have perished. [19] If in this life only we have hope in Christ, we are of all men the most deserving commiseration. [20] But now is Christ risen out of the dead a first-fruit of those fallen asleep. [21] For since through a man *came* death, also through a man *came* a resurrection of dead persons. [22] For as in Adam all die, thus also in Christ all shall be made alive. [23] But each one in his own rank: a first-fruit, Christ, afterwards those that are Christ's in his presence (*a*). [24] Then the end, when he shall have delivered up the reign to God, even to the Father, when he shall have abolished all government, and all authority and power. [25] For it behoves him to reign "till he has put all enemies under his feet." [26] The last enemy, the death, is abolished. [27] For "he subjected all things under his feet." But when he says that "all things are subjected," *it is* evident that he is excepted who subjected all things to him. [28] And when all things shall be subjected to him, then will also the Son himself be subject to him, who subjected all things to him, that God may be *over* all things in all *places*.

[29] Otherwise, what shall they do who are immersed on behalf of the dead, if the dead are not raised at all? why, also, are they immersed on behalf of them? [30] Why also are we in danger every hour? [31] Every day do I die: by the boasting of you, brethren, which I have in Christ Jesus our Lord. [32] If according to man I have fought wild beasts at Ephesus, what is the advantage to me? If the dead rise not, "Let us eat and drink; for to-morrow we die." [33] Be not led astray: "Evil communications corrupt good manners." [34] Awake to soberness righteously, and sin not; for some are ignorant of God. I speak this for your shame.

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(*a*) *Parodsa*, presence, rather than coming, or appearing.

35 But some one will say, How are the dead to rise, and with what kind of body do they come? 36 Unwise, what thou sowest is not quickened except it die: 37 And what thou sowest *is* not that body which shall be produced, but mere grain: it may be of wheat, or some of the rest. 38 But God gives it body, as he has pleased, and to every seed a body of its own. 39 All flesh is not the same flesh: but one *kind of* flesh indeed of men, and another flesh of cattle, *and* another flesh of birds, *and* another of fishes. 40 And bodies heavenly and bodies earthly, but the glory of the heavenly indeed *is* one, and the *glory* of the earthly *is* another. 41 One glory of the sun, and another glory of the moon, and another glory of *the* stars; for star differs from star in glory. 42 Thus also the resurrection of the dead. It is sown in corruption, it is raised in incorruption. 43 It is sown in dishonor, it rises in glory; it is sown in weakness, it rises in power. 44 It is sown an animal (*a*) body, it rises a spiritual body. If there is an animal body, there is also a spiritual. 45 So also it is written, "The first man Adam was made a living soul." The last Adam a life-giving Spirit. 46 But the spiritual *was* not first, but the animal: afterwards, the spiritual. 47 The first man, out of earth made of dust; the second man, out of heaven. 48 Of what kind he made of dust such also those made of dust, and of what kind the heavenly *one* such like also *are* the heavenly *ones*. 49 And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

50 But this I say, brethren, that flesh and blood are not able to inherit God's kingdom: nor shall corruption inherit incorruption. 51 Behold, I tell you a mystery: We shall not all indeed sleep, but we shall all be changed,—52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For it is necessary for this corruptible to be clothed with incorruptibility, and this mortal *must* be clothed with immortality. 54 But when this corruptible shall be clothed with incorruptibility, and this mortal shall be clothed with immortality, then shall be accomplished the word written. "Death has been swallowed up in victory!" 55 Where, O death, *is* thy victory? where, O death, *is* thy sting? 56 The sting of death *is* sin. The power of sin *is* the law. 57 But thanks to God, who gives us the victory through our Lord, Jesus Christ. 58 Wherefore,

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(*a*) Or, if the word could be allowed, *soulical*.

my beloved brethren, become settled, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

## XVI.

NOW concerning the collection for the saints, as I gave order to the assemblies of Galatia; so also do you. [2] Upon the first *day* of the week let each of you lay by him, depositing as he may be prospered, that there be no collections when I come. [3] And when I may arrive, whoever ye may approve, them will I send with letters to carry your gift to Jerusalem. [4] And if it be worthy of my going also, they shall go with me. [5] And I will come to you when I have passed through Macedonia; for I pass through Macedonia. [6] And it may be that I shall remain with you, even pass the winter, that you may send me forward wherever I may go. [7] For I will not see you now in passing: for I hope to remain a certain time with you, if the Lord permit, [8] But I will remain at Ephesus till the Pentecost: [9] For a great and energetic door is opened to me, and many adversaries.

[10] Now if Timothy should come, see that he may be with you without fear; for he works the Lord's work, even as I. [11] Let not any one therefore despise him: but send him forward in peace, that he may come to me; for I, with the brethren, expect him. [12] But concerning Apollos the brother, I entreated him much that he would go to you with the brethren; but it was not at all his will to come now; but he will come when he may find an opportunity. [13] Watch you, stand firm in the faith, be manly, be strong. [14] Let all you do be done in love.

[15] And I entreat you, brethren; as you know the house of Stephanas, that it is the first fruit of Achaia, and *that* they devoted themselves for service to the saints. [16] That also you should submit yourselves to such, and to every one that cooperates and labors. [17] And I rejoice in the presence of Stephanas and Fortunatus and Achaicus; because what was lacking on your part they have supplied. [18] For they have refreshed my spirit and yours; acknowledge ye, therefore, those who are such. [19] The assemblies of Asia salute you; Aquila and Prisca, with the assembly in their house, salute you, much in the Lord. [20] All the brethren salute you. Salute each other in a holy kiss. [21] The salutation of Paul with my own hand. [22] If any one is not attached to the Lord, let him be accursed! The Lord comes. [23] The grace

of the Lord Jesus *be* with you. [24] My love *be* with you all in Christ Jesus.—THE FIRST TO THE CORINTHIANS.

## TO THE CORINTHIANS, II.

PAUL, an apostle of Christ Jesus through the will of God, and Timothy the brother, to the assembly of God which is in Corinth, together with all the saints which are in all Achaia: [2] Grace *be* to you, and peace, from God our Father and the Lord Jesus Christ. [3] Blessed is the God and Father of our Lord Jesus Christ, the Father of the compassions, and God of all consolation: [4] Who consoles us in all our affliction, in order that we may be able to console those in all affliction, through the consolation by which, we ourselves are consoled by God. [5] Because as the sufferings of Christ abound in us, even so through Christ abounds also our consolation. [6] But whether we are afflicted, *it is* for your consolation and salvation; or whether we are consoled it is for your consolation; which energizes in the patient endurance of the same sufferings which we also suffer. And our hope of you is firm. [7] Knowing that as you are partakers of the sufferings, so *are ye* also of the consolation. [8] For we do not wish you to be ignorant, brethren, as to our trouble, which happened in Asia, that we were exceedingly oppressed, above our power, so that we despaired even of life: [9] But we had the sentence of death on ourselves, so that we trusted not in ourselves, but in God who raises the dead, [10] Who delivered us from so great a death, and will deliver; in whom is our hope that he will still deliver us; [11] You also working together by supplication for us, that for our gifts *bestowed* upon us from many persons, thanks may be given by many on our behalf. [12] For our boasting is this, the testimony of our conscience, that in holiness and sincerity of God, not with fleshly wisdom but in God's grace, we have conducted ourselves in the world; but more abundantly towards you. [13] For we write no other things to you, but what you read, or what you acknowledge; and I hope you will acknowledge to the end. [14] As also you acknowledged us in part, that your boasting we are, even as also you *are* ours, in the day of our Lord Jesus.

[15] And in this confidence I purposed to come to you previously, so that you might have a second joy. [16] And to pass through into Macedonia by you, and again from Macedonia

to come to you, and by you to be sent forward into Judea. 17 Therefore having this purpose, did I then act with levity? or the things which I purpose do I purpose according to the flesh, that there should be with me the yes, yes, and the no, no? 18 But *as* God *is* faithful, our word to you is not yes and no. 19 For the Son of God, Jesus Christ, who was preached among you by us, by me and Sylvanus and Timothy, was not yes and no, but it has become in him yes. 20 For whatsoever promises of God there are, in him are the yes; wherefore also through him *is* the Amen (*a*) for the glory of God through us. 21 But he who establishes us with you into Christ, and anointed us, *is* God, 22 Who has also sealed us, and given the earnest of the Spirit in our hearts. 23 But I invoke God for a witness upon my soul, that to spare you, I forbore coming to Corinth. 24 Not that we lord it over you of the faith, but are fellow-workers of your joy: for by the faith you stand.

## II.

BUT I judged this in myself, that I would not come to you again in grief. 2 For if I grieve you, who then is he that gladdens me, but he that is grieved by me? 3 I wrote also this very thing, that coming I might not have grief from those from whom I ought to have joy; having confidence in you all, that my joy is *the joy* of you all. 4 For out of much affliction and anguish of heart I wrote to you, through many tears; not that ye might be grieved, but that you might know the love which I have more abundantly towards you. 5 But if any one has caused grief, he has not caused grief to me, but in part, that I may not overburden you all. 6 Sufficient for such a one *is* this censure which *was given* by the many; 7 So that, on the contrary, ye *ought* rather to forgive and console *him* lest perhaps such an one should be swallowed up of excessive grief. 8 Wherefore I exhort you to confirm *your* love towards him. 9 For to this end also I wrote, that I might know the proof of you, if in all things ye are obedient. 10 But to whom you forgive any thing I *forgive* also: for indeed what I have forgiven, if I have forgiven anything, for your sakes, *I forgave it* in the presence of Christ. 11 That we may not be overreached by Satan; for we are not ignorant of his devices. 12 But when I came to Troas for the glad tidings of Christ, and a door

(*a*) "*Nai*, yes, was the word used by the Greeks for affirming anything; *Amen*, was the word used by the Hebrews for the same purpose."—*Macknight*.

being opened to me in the Lord, [13] I had no rest in my spirit, because I found not Titus my brother; but taking leave of them, I went forth into Macedonia. [14] But thanks to God, who always leads us to triumph in Christ, and who diffuses by us the fragrance of his knowledge in every place. [15] Because of Christ we are to God a sweet fragrance in those being saved, and in those perishing. [16] To the one indeed a fragrance *arising* from death and *tending* to death; but to the other a fragrance *arising* from life and *tending* to life: And who *is* sufficient for these things? [17] For we do not as the rest make a trade (*a*) of the word of God; but as of sincerity, but as of God, before God, we speak in Christ.

## III.

DO we begin again to recommend ourselves? *or* do we need as some recommendatory epistles to you, or from you? [2] You are our epistles, written in your hearts, being known and read by all men. [3] Being manifested that you are Christ's epistle, having been ministered by us, written not with ink, but with the Spirit of the living God; not on tablets of stone, but on hearts' tablets of flesh. [4] And such confidence we have through Christ towards God. [5] Not that we are qualified of ourselves to reason anything out of ourselves, but our qualification *is* out of God. [6] Who also qualified us to be ministers of the new covenant; not of letter, but of Spirit: for the letter kills, but the Spirit gives life. [7] For if the ministration of death, in letters engraven on stones, began in glory, so that the sons of Israel were not able to look stedfastly into the face of Moses, because of the glory of his countenance, which was to pass away: [8] How shall not the ministration of the Spirit still more be in glory? [9] For if the ministration of the condemnation *be* glory, much more does the ministration of the righteousness abound in glory. [10] For even that which was glorified, was not made glorious in this respect, on account of the surpassing glory. [11] For if that which is being done away came through glory, much more that which remains *is* in glory.

[12] Having therefore such hope, we use great freedom of

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(*a*) Like a huckster or retailer, trafficking in a commodity, or like the vintner, adulterating and then vending his mixtures; "traffickers in the word of God."—*Ainslie.* "The word has been used both among the Greeks and Latins to signify a prostitution of what was *right* and *just* for the sake of gain."—*Adam Clarke on Corinthians. Conybeare* and *Howson* translate thus: "For I shall not profit (like most) by setting the word of God to sale."

speech: [13] And not as Moses put a veil over his own face, for the sons of Israel not to gaze intently to the end of that which was being done away. [14] But their minds were callous; for unto this very day the same veil remains over the reading of the old covenant, it not being discovered that it is done away in Christ. [15] But unto this day, when Moses is read, a veil lies upon their heart. [16] But when it shall turn to the Lord, the veil is taken away. [17] Now the Lord is the Spirit; and where the Spirit of the Lord is, *there is* liberty. [18] But we all with unveiled face, beholding, as in a mirror, the glory of the Lord, are transformed into the same image, from glory into glory, as from the Lord's Spirit.

IV.

[1] THEREFORE having this ministration, even as we received mercy, we shrink not back. [2] But we have repudiated the hidden things of shame, not walking in craftiness, nor falsifying the word of God; but by manifestation of the truth commending ourselves to every conscience of men in the presence of God. [3] But if even our gospel is veiled, it is veiled to those who are perishing. [4] In whom the god of this age blinded the minds of the unbelievers, *that* they should not discern the effulgence of the glad tidings of the glory of Christ, who is *the* image of God. [5] For we preach not ourselves but Christ Jesus the Lord; and ourselves your bondsmen through Jesus. [6] Because it is God who said, out of darkness "light shall shine," that has shined in our hearts, for the effulgence of the knowledge of the glory of God in the face of Christ.

[7] But we have this treasure in earthern vessels, that the exceeding greatness of the power may be of God, and not out of us. [8] In everything *we are* afflicted, but not straitened; being perplexed, yet not despairing. [9] Persecuted, but not deserted; struck down, yet not destroyed. [10] Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our bodies. [11] For we who live are always delivered unto death on account of Jesus, that the life also of Jesus may be manifested in our mortal flesh. [12] So that death energizes in us, but life in you. [13] But having the same spirit of faith, according to what is written, "I believed therefore I spoke;" we also believe, and therefore also we speak. [14] Knowing that he who raised up the Lord Jesus, shall raise us up also with Jesus, and will present *us* with you. [15] For all things *are* for your sakes, that the grace abounding through the many, the thanksgiving might super-

abound to the glory of God. 16 Wherefore we shrink not back; but even if our outward man is utterly consuming, yet our inward *man* is renewed day by day. 17 For the momentary lightness of our affliction, works out for us more and more exceedingly an everlasting weight of glory. 18 While we respect not the things that are seen; but the things not seen: for the things which are seen *are* temporary, but the things not seen everlasting.

V.

FOR we know that if our earthly house of the tabernacle (*a*) were taken down, we have a building from God, a house not made by hands everlasting in the heavens. 2 For indeed in this we groan, earnestly desiring to clothe ourselves with our habitation which is from heaven. 3 Seeing that we shall verily be found clothed, not naked. 4 For indeed we, being in the tabernacle, groan, being burdened; while yet we do not desire to be unclothed, but to be clothed, that what is mortal may be swallowed up by life. 5 Now he that wrought us out for this very thing *is* God, who has given us the earnest (*b*) of the Spirit. 6 Being therefore always of good courage (*c*), and knowing that while at home in the body, we are from our home from the Lord. 7 (For we walk by faith, not by appearance.) 8 We are of good courage, and pleased rather to migrate from home out of the body, and to dwell at our home with the Lord. 9 Wherefore also we are studiously ambitious, whether at home or from home, to be well-pleasing to him. 10 For we must all be made manifest before the tribunal of the Christ, that each may receive the things through the body, according to what was practised, whether good or bad.

11 Knowing therefore the fear of the Lord, we persuade men, but to God we are manifested, and hope also we are manifested in your consciences. 12 We are not again recommending ourselves to you, but giving you occasion to boast on our behalf, that you may have something to *answer* those who boast in the face, and not in heart. 13 For whether we were beside ourselves, *it was* for God; or whether we be of sound mind, *it is* for you. 14 For Christ's love constrains (*d*) us, having judged this, that if one died on behalf of all, therefore all these had died. 15 And he died on behalf of all,

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(*a*) Tent or booth; what is frail, contrasted with the lasting house. (*b*) Or pledge. (*c*) Tindal: "We are always of good cheere." (*d*) Bears us away like an irresistible torrent.

that they who live should no longer live to themselves, but to him who died and rose again for them. [16] So that we from this time know no one according to the flesh (*a*); and if even we have known Christ according to the flesh, yet now we know *him* no more. [17] So if any one *is* in Christ, *he* is a new creation: the old things are passed away, behold, they are become new. [18] And all these things *are* of God, who reconciled us to himself through Christ, and gave to us the ministration of the reconciliation: [19] How that God in Christ reconciled a world to himself, not reckoning to them their offences; and has deposited in us the word of the reconciliation. [20] We are then ambassadors on behalf of Christ, as though God were entreating by us. We pray *men* on Christ's behalf, Be reconciled to God (*b*). [21] Him who knew not sin, he made *to be* a sin-offering (*c*) for us, that we might become the righteousness of God in him.

## VI.

NOW fellow-laborers, we entreat that you receive not the grace of God in vain: [2] (For he says, "In an accepted time I heard thee, and in a day of salvation I helped thee:" behold, now *is* the well-accepted time; behold now a day of salvation;) [3] Giving offence in nothing, that the ministry be not blamed: [4] But in everything approving ourselves as God's ministers should do, in much patient endurance, in afflictions, in necessities, in distresses; [5] In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; [6] In pureness, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love without hypocrisy; [7] In the word of truth, in the power of God; through the weapons of righteousness on the right hand and on the left, [8] Through glory and dishonor, through evil report and good report: as deceivers, and true; [9] As unknown and well known; as dying, and, behold, we live; as chastened and not killed; [10] As sorrowful, yet always rejoicing; as poor, but enriching many; as having nothing, and possessing all things. [11] Our mouth is opened to you, O Corinthians, our heart is enlarged. [12] You are not straitened in us, but ye are straitened in your own tender affections. [13] Now as a recompence in the same kind, (I speak as to children) be ye enlarged also yourselves.

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(*a*) That is, because of his fleshly descent. Jew or Greek is now alike precious. (*b*) This was to the world, not to the assembly who were already reconciled, v.18. (*c*) So "sin" means, Hosea iv.8; "They eat up the sin-(offering)," &c.Heb. ix. 26, 28; xiii. 11.

14 Become not heterogeneously yoked (*a*) with unbelievers; for what fellowship has righteousness and lawlessness? or what joint-participation has light with darkness? 15 And what concord has Christ with Beliar? (*b*) or what part has a believer with an unbeliever? 16 And what agreement has God's temple with idols? For we are temples of a living God: as God said, "I will dwell in (*c*) them, and will walk among *them;* and I will be their God, and they shall be to me a people." 17 Wherefore, "Come ye out from among them, and be ye separated," says the Lord, "and touch not anything unclean; and I will receive you." 18 And "I will be to you for a Father, and ye shall be unto me for sons and daughters," says the Lord Omnipotent.

## VII.

HAVING therefore these promises, beloved, let us cleanse ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear. 2 Receive us; we wronged no one, we ruined no one, we defrauded no one. 3 I speak not for condemnation; for I have said before, that ye are in our hearts, to die together, and live together. 4 Great *is* my freedom of speech toward you, great *is* my boasting on your behalf: I am filled with consolation, I superabound with joy over all our affliction. 5 For indeed, when we came into Macedonia, our flesh had no rest, but we were distressed in every way; without, fightings; within, fears. 6 Nevertheless he that comforts those that are cast down, even God, comforted us in the presence of Titus. 7 And not in his presence only, but also in the consolation with which he was comforted over you, announcing to us your ardent desire, your lamentation, your zeal on my behalf; so that I greatly rejoiced. 8 Because if even I grieved you in the letter, I do not regret, though I did regret (*d*), for I perceive that that letter did make you sorry, though it was but for a season. 9 Now I rejoice, not that you have been grieved, but that you have been grieved into a change of mind (*e*); for you have been grieved according to God, that in nothing you might be injured by us. 10 For grief according to God works out a change of mind (*e*) into salvation, never to be regretted; but the grief of the world works out death. 11 For behold, this same thing, that you have grieved according to God, what diligence it wrought in you, what an apology,

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(*a*) Keep in your own *ranks.* (*b*) So S.V. (*c*) Or, inhabit. (*d*) "*Metamelomai,*" regret. (*e*) *Metanoian,*" repentance, or a change of mind.

what indignation! what fear, what earnest desire, what zeal, what exacting of punishment! In every thing ye proved yourselves to be chaste in the matter. 12 If therefore indeed I wrote to you, *it was* not on his account that did the wrong, nor for his cause that suffered wrong, but that our earnest care for you might be made manifest to you in the sight of God. 13 For this cause we have been comforted: but in addition to our consolation, we rejoiced the more exceedingly over the joy of Titus, because his spirit has found refreshment from you all. 14 For if I have boasted to him at all of you, I was not put to shame; but as we spoke all things in truth, even so our boasting before Titus was found to be truth. 15 And his tender affection is more abundantly toward you whilst he remembers the obedience of you all, how with fear and trembling you received him. 16 I rejoice that in every thing I am of good courage concerning you.

## VIII.

BUT we make known to you, brethren, the grace of God, which has been given in the assemblies of Macedonia; 2 That in a great trial of affliction, the abundance of their joy, even in their deep poverty, has abounded to the riches of their liberality. 3 For according to *their* power, I bear witness, and beyond *their* power, of their own accord, 4 With much entreaty, beseeching of us the grace, even the joint participation of the ministration to the saints: 5 And not as we expected, but they gave themselves first to the Lord, and to us through God's will. 6 So that we exhorted Titus, that as he had before begun, so he would complete among you this grace also. 7 But even as ye abound in every thing, *in* faith, and word, and knowledge, and all diligence, and *in* your love to us, *see* that also in this grace you abound. 8 I speak not this as an injunction, but through the diligence of others, proving also the sincerity of your love. 9 For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, in order that you by his poverty might be enriched. 10 And herein I give *my* opinion; for this is profitable for you, who began before them not only to do, but also to be willing a year ago. 11 But now complete the doing also; that as *there was* a promptitude to will, so also *let there be* the completion, out of what you possess. 12 For if there be first a willing mind, *it is* accepted according to that which it may have, not according to that which it has not.

13 For *it is* not that others may be relieved and you burdened: 14 But, by the rule of equality, at this present time, your abundance *may be a supply* for their want, in order that their abundance may be *a supply* for your want: that there may be equality. 15 Even as it is written, "He that had much had nothing over, and he that had little did not lack."

16 But thanks to God who put the same diligent care for you into the heart of Titus; 17 In that he accepted indeed the exhortation, but being more diligent, of his own accord he goes out to you. 18 And together with him are sent the brother whose praise in the glad tidings *is* through all the assemblies; 19 And not only *so*, but who was also chosen by the assemblies to be our fellow-traveller in this gift, which is being administered by us to the glory of the Lord, and of our ready mind. 20 Being careful of this, that no one should blame us in this abundance which is administered by us: 21 For we provide things honorable, not only in the sight of the Lord, but also of men. 22 And we sent with them our brother, whom we have often in many things proved to be diligent, but now much more diligent, through the great confidence which *he reposes* in you. 23 As for Titus,—he is my partner and fellow-worker toward you: as to our brethren, they are apostles of assemblies, and Christ's glor 24 Continue then to show unto them, the open declaration of your love, and of our boasting on your behalf in the sight of the assemblies.

## IX.

FOR indeed concerning the ministration for the saints, it is superfluous for me to write you: 2 For I know your willingness of mind, for which I boast of you to them of Macedonia, that Achaia has been prepared a year ago; and your zeal stimulated the most *of them*. 3 Yet I sent the brethren, that our boasting of you may not be made void in this respect: that, as I said, ye may be prepared. 4 Lest, perhaps, if any Macedonians come with me, and find you unprepared, we, that we say not you, should be put to shame in this same matter. 5 I thought it necessary, therefore, to exhort the brethren, that they should go before you, and make up beforehand your blessing, which was announced before, so that it may be ready as a blessing, and not as an exaction. 6 But in this, He who sows sparingly, shall reap also sparingly; and he who sows with blessings, shall reap also with blessings: 7 Each as he has purposed in his heart,

not grudgingly or from necessity : for "God loves a cheerful giver." 8 And God is able to make every grace abound to you ; that ye always, having all competency in everything, may abound in every good work. 9 As it is written, "He dispersed abroad; he gave to the poor; his righteousness remains for ever;" 10 But he that supplies seed to the sower and bread for eating, shall supply and multiply your seed sown, and will increase the fruits of your righteousness; 11 Being enriched in everything unto all liberality, which works out through us thanksgiving to God. 12 Because the ministration of this service is not only supplying the wants of the saints, but is abounding also through many thanksgivings to God; 13 While through the experience of this ministration they glorify God for the subjection of your profession to the glad tidings of Christ, and for the liberality of your joint participation with them, and with all. 14 They also, with supplication for you, longing after you, because of the surpassing grace of God in you. 15 Thanks *be* to God for his unspeakable gift.

## X.

BUT I myself, Paul, entreat you by the meekness and gentleness of Christ, who in presence am lowly among you, but being absent have good courage toward you ; 2 But I beseech *you*, that I may not when I am present have good courage with the confidence wherewith I reckon to be daring towards some who reckon us as walking according to the flesh. 3 For though we walk in the flesh, we do not war according to the flesh. 4 (For the weapons of our warfare *are* not fleshly, but divinely powerful for the demolition of fortresses ;) 5 Demolishing reasonings, and every lofty edifice which is lifted up against the knowledge of God, and leading every thought captive into the obedience of Christ. 6 And being in readiness to exact punishment for all disobedience, when your obedience is completed.

7 Do ye look on things after the outward appearance ? If any one trusts to himself that he is Christ's, let him for himself again reason this, that even as he is Christ's so also are we. 8 For even if I should boast somewhat more abundantly concerning our authority, which the Lord gave for building you up, and not for casting you down, I shall not be ashamed. 9 That I may not seem as if I would terrify you through the epistles, 10 Because the epistles, it is said, are weighty and strong; but *his* bodily presence weak and *his* speech contemptible. 11 Let such an one reckon this, that

such as we are in word through epistles when we are absent, such also *will we be* indeed when we are present. [12] For we dare not rank ourselves or compare ourselves with some of those that commend themselves; but these measuring themselves by themselves, and comparing themselves with themselves, are not intelligent. [13] But we will not boast without measure, but according to the measure of the line which God apportioned to us, as a measure to reach even unto you. [14] For not, as not reaching to you, do we stretch ourselves overmuch, but we are come as far as even to you in the glad tidings of Christ. [15] Not boasting without measure in other men's labors; but having hope as your faith increases to be enlarged among you according to our line unto great abundance, [16] So as to preach the glad tidings in the regions beyond you; not to boast in another man's line of things made ready. [17] But "he that boasts, let him boast in the Lord." [18] For not he that commends himself is approved, but he whom the Lord commends.

## XI.

I WOULD that ye could bear with me a little in ostentation; and indeed ye do bear with me. [2] For I am zealous for you with a zeal of God: for I espoused you to one husband, a chaste virgin to present to Christ. [3] But I fear lest, by any means, as the serpent beguiled Eve by his subtilty, so your minds should be corrupted from the simplicity and the holiness which are toward Christ. [4] For if indeed he that comes is preaching another Jesus, whom we have not preached, or if ye are receiving a different spirit, which ye received not, or different glad tidings which ye accepted not, ye with reason bear with *him*. [5] For I reckon that I am in no respect behind those very eminent apostles. [6] But though *I be* inelegant in speech, yet not in knowledge; but in everything we made *things* manifest before all men among you. [7] Did I commit sin in humbling myself that ye might be exalted, because gratuitously I announced to you the glad tidings of God? [8] Other assemblies I spoiled taking support from *them* to do you service. [9] For when I was present with you, and I was in want, I did not lazily burden any one, for the brethren, coming from Macedonia supplied my wants, and in every *thing* I kept myself from being a burden to you, and so will I keep *myself*. [10] It is a truth of Christ in me, that this boasting shall not be shut against me in the regions of Achaia. [11] Why? Because I love you not? God knows. [12] But what I do, I will also do that I may cut off the oppor-

tunity of those who desire opportunity; that in what they boast they may be found even as we. [13] For such *are* false apostles, deceitful workmen, transforming themselves into apostles of Christ. [14] And it is not wonderful; for even Satan transforms himself into an angel of light. [15] *It is* no great thing then if his ministers transform themselves as ministers of righteousness; whose end shall be according to their works.

[16] Again I say, Let no one think me ostentatious; but if ye will think so, then as ostentatious receive me, that I too may boast myself a little. [17] That which I speak, I do not speak according to the Lord, but as in ostentation, in this confidence of boasting. [18] Since many boast according to the flesh, I also will boast. [19] For being unostentatious yourselves, you readily bear with the ostentatious. [20] For you endure, if any one enslaves you, if any one eats *you* up, if any one takes *your property*, if any one exalts himself, if any one smites you on the face. [21] By way of disparagement I assume that we were weak. Howbeit whereinsoever any one is daring (I speak ostentatiously) I also am daring. [22] Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I. [23] Are they servants of Christ? (I speak ostentatiously) I *am* beyond them; in labor more abundantly, in prisons more abundantly, in stripes above measure, in deaths often; [24] From Jews five times I received the forty *stripes* less one. [25] Thrice was I beaten with rods; once I was stoned; three times I have suffered shipwreck; a night and a day have I passed in the deep. [26] *In* journeyings often, *in* dangers of rivers, *in* dangers of robbers, *in* dangers from kindred, *in* dangers from nations, *in* dangers in the city, in dangers *in* the desert, *in* dangers at sea, *in* dangers among false brethren; [27] In labor and toil, in watchings often, in hunger and thirst, in frequent fastings; in cold and nakedness. [28] Omitting what is besides, my care day by day, my anxiety for all the assemblies. [29] Who is weak and I am not weak? Who is scandalized and I myself am not on fire? [30] If I must boast. I will boast of the things which relate to my infirmities. [31] The God and Father of the Lord Jesus, who is blessed for ever, knows that I do not utter falsehood. [32] In Damascus, the ethnarch (*a*) of Aretas, the king, guarded the city of the Damascenes to apprehend me. [33] And through a window was

(*a*) The governor of a province.

I let down in a cord-basket (*a*) through the wall, and escaped his hands.

## XII.

I MUST needs boast though it is not profitable; but I will come to visions and revelations of the Lord. [2] I know a man in Christ, above fourteen years ago, (whether in a body I know not, or out of the body, I know not: God knows;) such an one caught up, even to the third heaven. [3] And I know such a man, (whether in a body, or without the body, I know not: God knows;) [4] That he was caught up into paradise, and heard unspeakable words which it is not permitted a man to utter. [5] Of such an one I will boast, but of myself I will not boast, except in my weaknesses. [6] For if I should desire to boast, I should not be ostentatious: for I shall say the truth; but now I forbear even the abundance of the revelations; lest any one should esteem me above what he sees me *to be*, or hears from me. [7] And that I might not be unduly elated by the transcendancy of the revelations, there was given to me a thorn in the flesh, an angel of Satan, that he might beat me. [8] Concerning this, I thrice besought the Lord, that he might depart from me. [9] And he said to me, "My grace is sufficient for thee; for power is perfected in weakness." Most gladly therefore, will I rather boast in my weaknesses, that the power of Christ may dwell upon me. [10] Wherefore I am well pleased in weaknesses, in insults, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong. [11] Have I become ostentatious? Ye compelled me: for I ought to have been commended by you: for in nothing came I behind those very eminent apostles, even if I am nothing. [12] Truly the signs of the apostle were wrought among you, in all patient endurance, in signs, and prodigies, and mighty deeds. [13] For what is it in which ye were inferior to the other assemblies, unless that I myself have not been lazily a burden to you? Forgive me this injustice! [14] Behold, the third time I am ready to come to you, and I will not be lazily a burden: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. [15] Yet I very gladly will spend and be entirely spent for your souls; though while I love you more abundantly, I am less loved. [16] But be it so. I myself did not burden you: but,

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(*a*) Or, net work of cords.

*it is said*, being crafty, I caught you with guile. [17] Did I make gain of you by any of those whom I sent to you? [18] I requested Titus *to go*, and with *him* I sent the brother. Did Titus make gain of you? walked we not in the same spirit? *walked we* not in the very same steps?

[19] Ye have been long thinking that we are excusing ourselves to you. We speak before God in Christ, but all we do, dearly beloved, *is* for your edification. [20] For I fear, that, when I come, I may not find you such as I would, and *that* I may be found by you such as ye would not; lest *there be* strifes, jealousies, wraths, contentions, slanderings; whisperings, swellings of pride, tumults. [21] Lest when I come again my God should humble me before you, and I should bewail many of those who have sinned before, and have not repented over the impurity and fornication and licentiousness which they have practised.

## XIII.

THIS third *time* I am coming to you. "In the mouth of two witnesses, and of three, shall every word be established." [2] I told you before, and now I foretell as if I were present the second time, and being absent, to them who have previously sinned, and to all the rest, that, if I should come again, I will not spare. [3] Since you seek a proof of Christ that speaks in me, who towards you is not weak but is powerful in you, [4] For indeed he was crucified from weakness, yet he lives from the power of God. For we also are weak with him, but we shall live with him by the power of God. [5] Try yourselves, whether you are in the faith; prove your own selves. Do you not know your own selves, that Christ Jesus is in you? except indeed you are rejected. [6] But I hope you will know that we are not rejected. [7] Now we pray to God that ye do no evil; not that we should appear approved, but that you may do that which is right though we may be rejected (*a*). [8] For we can do nothing against the truth, but for the truth. [9] For we rejoice when we are weak, and ye are strong: this also we pray for your perfection (*b*). [10] On this account, I write these things, being absent, that I may not when present use sharpness, according to the power which the Lord has given me for building up, and not for casting down. [11] Finally,

(*a*) The translation of *adokimoi* by "reprobates," adopted by many, I cannot follow, while they for *dokimoi*, verse 7, have "approved," as above. This word must be disapproved, or rejected. (*b*) See on verse 11.

brethren, rejoice; be perfect (*a*), take comfort, be of one mind, be at peace: and the God of the love and peace shall be with you. [12] Salute each other in a holy kiss. [13] All the saints salute you. [14] The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.—To THE CORINTHIANS, II.

## TO THE GALATIANS.

PAUL, an apostle, not from men, nor through men, but through Jesus Christ, and God the Father who raised him up out of the dead: [2] And all the brethren who are with me, unto the assemblies of Galatia. [3] Grace *be* unto you and peace from God our Father, and *from* the Lord Jesus Christ, [4] Who gave himself for our sins, that he might deliver us from the present wicked age, according to the will of God our Father, [5] To whom *be* the glory to the ages of the ages. Amen. [6] I wonder that you are so soon shifting your ground from him that called you in Christ's grace to another gospel, [7] Which is not another, only there are some that trouble you, and desire to pervert the gospel of Christ. [8] But even though we or an angel out of heaven announce glad tidings other than what we announced to you, let him be anathema. [9] As I said before, even so now I say again, if any one preaches to you the gospel other than what you received, let him be anathema. [10] For am I now conciliating men or God? or do I seek to please men? If I pleased men I should not be Christ's bondsman. [11] For I certify you, brethren, that the gospel which was announced by me, is not according to man. [12] For neither did I receive it from man, nor was I taught it, but by revelation of Jesus Christ. [13] For you have heard of my former conduct in Judaism, that I exceedingly persecuted the assembly of God, and devastated her, [14] And made progress in Judaism beyond many of my contemporaries in my race, being more exceedingly zealous of the traditions of my fathers. [15] But when it pleased God, who set me apart from my mother's womb, and called *me* by his grace, [16] To reveal his Son in me, that I should proclaim the glad tidings of him in the nations, immediately I consulted not flesh and blood; [17] Neither went I away to Jerusalem to those who were apostles before me, but I went away into Arabia, and again returned to

(*a*) Or restored, or refitted, as anything which has been out of joint.

Damascus. [18] Then after three years, I went up to Jerusalem to acquaint myself with Kephas, and I remained with him fifteen days. [19] But other of the apostles saw I none, except James, the brother of the Lord. [20] Now the things that I write to you, behold, before God, I do not affirm falsely. [21] Afterwards I came into the regions of Syria and Cilicia; [22] But was unknown personally to the assemblies in Christ of Judea. [23] But they heard only, that he who persecuted us formerly, now announces the glad tidings of the faith, which once he devastated. [24] And they glorified God on my account.

## II.

THEN after fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with *me*. [2] But I ascended by revelation, and placed before them the glad tidings, which I preached among the nations, but privately to those highest in reputation, lest by any means I should be running, or had run, in vain. [3] Howbeit not even Titus, my associate, though a Greek, was under any necessity to be circumcised: [4] Except because of the false brethren, insidiously introduced, who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might enslave us. [5] To whom not even for an hour did we yield by subjection, that the truth of the glad tidings might remain with you. [6] But from those of acknowledged reputation, whatever they were, it makes no difference to me, God accepts no man's appearance; for to me, those of *acknowledged reputation* communicated nothing; [7] But on the contrary, seeing that I was entrusted with the glad tidings of the uncircumcision, even as Peter of the circumcision: [8] (For he that energized in Peter unto the apostleship of the circumcision, energized also in me unto the nations.) [9] And perceiving the grace that was given to me, James, and Kephas, and John, who were esteemed to be pillars, gave to me and Barnabas the right hands of fellowship, that we *should go* to the nations, and they to the circumcision. [10] Only that we should remember the needy-poor; which very thing I have been diligent to do.

[11] But when Kephas came to Antioch, I withstood him to the face, because he had incurred reproach. [12] For before that certain *persons* came from James, he ate with those of the nations: but when they came, he withdrew and separated himself, fearing those of the circumcision. [13] And the rest of the Jews also joined in his dissimulation, so that even Barnabas was carried away with them in their hypocrisy.

14 But when I saw that they were not walking in a straight
path towards the truth of the glad tidings, I said to Kephas
before all, If thou, being a Jew, livest as the nations, and not
as Jews, why dost thou compel the nations to Judaize? 15 We
*are* Jews by nature, and not sinners of the nations; 16 Never-
theless, knowing that a man is not justified by the works of
the law, but through faith of Jesus Christ, even we believed
in Christ Jesus, that we might be justified by faith in Christ,
and not by the works of the law: because by the works of
the law shall all flesh find no justification. 17 But if, while we
are striving to maintain that we have been justified in Christ,
we ourselves also *are* found sinners, is Christ then a minister
of sin? By no means. 18 For if I rebuild the very things
that I have pulled down, I constitute myself a transgressor.
19 For I, through the law, have died to the law, that I might
live to God. 20 I have been crucified with Christ; but it is
no longer I that live, but Christ lives in me: but in that I
now live in the flesh, I live in faith of the Son of God, who
loved me, and delivered himself up for me. 21 I do not set
aside the grace of God: for if righteousness *be* through the
law, then Christ has died without cause.

## III.

O UNINTELLIGENT Galatians! who has deluded you
by pretences, before whose eyes Jesus Christ was pre-
viously portrayed as crucified? 2 This only would I learn
from you: Did you receive the Spirit from the works of the
law, or from the hearing of faith? 3 Are ye so unintelligent?
Having begun in the Spirit, are you now being made perfect
in the flesh? 4 Did you suffer so many things in vain? if
*it be* indeed in vain. 5 He then that supplies to you the
Spirit, and energizes mighty works in you, *does he it* from
the works of the law, or from the hearing of faith? 6 Even
as Abraham "believed God, and it was reckoned to him for
righteousness." 7 Know ye then that those who are of faith,
these are sons of Abraham. 8 Moreover the Scripture foresee-
ing that God would justify the nations by faith, announced
beforehand the glad tidings to Abraham, that "in thee all
the nations shall be blessed." 9 So that those of faith are
blessed together with believing Abraham: 10 For as many as
are of the works of the law are under a curse: for it is writ-
ten, "Cursed is every one that continues not in all the
things which are written in the book of the law to do them."
11 But that in the law no one is justified before God, *is* evi-
dent; because "the just shall live by faith." 12 Now the law

is not of faith; but, "He who does them shall live by them."
[13] Christ has purchased us out from the curse of the law,
having become a curse on our behalf: for it is written,
"Cursed *is* every one that is hanged on a tree;" [14] To the
end that for the nations the blessing of Abraham might come
in Christ Jesus; that the promise of the Spirit we may re-
ceive through the faith.

[15] Brethren, I speak according to man; even a man's
covenant when it has been ratified, none sets aside, or adds
thereunto. [16] Now to Abraham the promises were spoken,
and to his seed. He says not, "And to seeds," as of many;
but as of one, "And to thy seed," which is Christ. [17] Now
this I say, a covenant already ratified by God, the law, which
was four hundred and thirty years after, does not annul, so
as to make the promise of no effect. [18] For if the inheritance
*be* of the law, *it is* no more of promise: but to Abraham has
God given *it* freely by promise. [19] Why then the law? It
was added because of transgression till the seed should come,
to whom the promise is made; having been instituted by
means of angels in the hand of a mediator. [20] Now the
mediator is not of one; but God is one. [21] *Is* the law then
contrary to the promises of God? By no means; for if a law
had been given, which was able to make alive, verily right-
teousness would have been from the law. [22] But the Scripture
has shut up all under sin, that the promise by faith of Jesus
Christ might be given to the believers. [23] But before the
faith came, we were kept under law, being shut up together
unto the faith about to be revealed. [24] So that the law has
been our child-conductor *to lead us* to Christ, that we
might be justified by faith. [25] But the faith having come, we
are no longer under a child-conductor. [26] For ye are all sons
of God through the faith in Christ Jesus. [27] For as many as
were immersed into Christ, did put on Christ. [28] *In Him*
there is neither Jew nor Greek; there is neither bondsman
nor freeman; there is no male and female: for ye are all
Christ Jesus's. [29] And if ye *are* Christ's, then are ye of
Abraham's seed, heirs according to promise.

IV.

NOW I say, as long as the heir is a child, he differs
nothing from a slave, though he be the lord of all;
[2] But he is under guardians and stewards, until the time
previously appointed by the father. [3] Even so we, when we
were children, were kept in bondage under the elementary
principles of the world; [4] But when the fulness of the time

came, God sent forth his Son emanating from a woman, emanating under the law, [5] That he might purchase out those under the law, that we might receive the adoption of sons. [6] And because ye are sons, God sent forth into our hearts the Spirit of his Son, crying, Abba, Father. [7] So then thou art no longer a slave, but a son ; and if a son, then an heir through God. [8] But then, indeed, not knowing God, ye were enslaved to gods, which by nature exist not. [9] But, now, having known God, but rather being known by God, how is it, that ye turn back again to the weak and poor elementary principles to which again from the first, ye desire to be in bondage? [10] Ye are observing days, and months, and times, and years. [11] I am afraid of you, lest perhaps I labored for you in vain.

[12] Become as I *am* ; for I *am* as ye *are*, brethren, I entreat you ; ye have injured me in nothing. [13] And you know that through infirmity of the flesh I announced the glad tidings to you at the first. [14] And your trial which was in my flesh, you did not despise, nor spurned me with contempt, but received me as an angel of God, as Christ Jesus. [15] Where *is* then your blessedness? for I bear you witness that, if possible, ye would have plucked out your own eyes, and given them to me. [16] So then have I become your enemy by telling you the truth? [17] They zealously court you, not honorably ; but they desire to exclude us, that ye may zealously court them. [18] But *it is* good to be zealously courted in a good *cause*, at all times, and not only when I am present with you. [19] My children of whom I am again in travail until Christ be formed in you ; [20] But I could wish to be present with you now ; and to change my voice ; for I am perplexed about you. [21] Tell me, ye that desire to be under the law, do you not hear the law? [22] For it is written, that Abraham had two sons, one by the bond-maid, and one by the free-woman. [23] Howbeit he *that was* of the bond-maid was born according to flesh ; but he of the free-woman through the promise. [24] Which things have an allegorical meaning: for these women denote two covenants ; one indeed from mount Sina, bringing forth children into bondage, which is Hagar. [25] But this word Hagar, is in Arabia, mount Sina, and corresponds to the present Jerusalem, for she is in bondage with her children. [26] But the Jerusalem which is above, is free, which is our mother. [27] For it is written, "Rejoice *thou* barren that bearest not ; break forth and cry, thou that travailest not ; because many are the children of the deso-

late, more numerous than of her who has a husband." 28 Now we, brethren, like Isaac, are children of promise. 29 But just as then, he that was born according to the flesh persecuted him *born* according to the Spirit, even so *it is* now. 30 But what says the scripture? "Cast out the bond-maid and her son; for the son of the bond-maid shall not inherit with the son of the free-woman." 31 Wherefore, brethren, we are not children of the bond-maid, but of the free-woman.

V.

IT *IS* for liberty *that* Christ has made us free: therefore stand fast, and be not again entangled in a yoke of bondage. 2 Behold! I Paul say to you, that if you will go on being circumcised, Christ shall profit you nothing; 3 And I witness again to every man that is being circumcised, that he is a debtor to do the whole law. 4 You are annihilated from Christ, whoever of you would be justified in the law: ye are fallen from grace. 5 For we in Spirit, by faith, wait for the hope of righteousness. 6 For in Christ Jesus neither circumcision has any strength, nor uncircumcision; but faith energizing through love. 7 You were running well; who put a stop to you, that you should not obey the truth? 8 The persuasion *comes* not from him who calls you. 9 A little leaven leavens the whole mass. 10 I have confidence respecting you in the Lord, that you will have no other mind; but he that troubles you shall bear the judgment, whoever he may be. 11 But I, brethren, if I am still preaching circumcision, why am I still persecuted? Has then the scandal of the cross been annihilated? 12 I wish even that they may be amputated that throw you into confusion. 13 For ye brethren were called to liberty; only turn not your liberty into an occasion for the flesh, but through love serve one another. 14 For the whole law is fulfilled in one word, in this: "Thou shalt love thy neighbor as thyself." 15 But if you bite and devour one another, beware lest ye be consumed one of another. 16 But I say: walk by the Spirit, and ye shall not in any way fulfil the inordinate desire of the flesh. 17 For the flesh eagerly desires against the Spirit, and the Spirit against the flesh: for these are opposed to each other, tending to prevent you from doing the things that ye would. 18 But if you are led by the Spirit, you are not under the law. 19 Now the works of the flesh are manifest, which are fornication, uncleanness, licentiousness, 20 Idolatry, sorcery, hatreds, cabals, emulations, wrath, self-seeking, factions, sects, 21 Envyings, murders, drunkenness, revellings, and the *things* like

these; of which I tell you beforehand, even as I said, that they who do such things cannot inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 Meekness, self-control; against such things there is no law. 24 But they that are Christ Jesus's, have crucified the flesh, together with its passions and inordinate desires. 25 If we live in the Spirit, in the Spirit let us also walk. 26 Let us not become vain-glorious, provoking one another, envying one another.

VI.

BRETHREN, if a man be even surprised in any fall, you, the spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear one another's burdens, and thoroughly fulfil the law of Christ. 3 For if any one thinks himself to be something, when he is nothing, he deceives himself. 4 But let each one prove his own work, and then he will have his boasting in regard to himself alone, and not in regard to another. 5 For each shall bear his own load (*a*). 6 Let him who is taught in the word, share with him that teaches in all good things. 7 Be not deceived; God is not mocked: for whatever a man sows, that shall he also reap. 8 For he that sows to his own flesh, will from the flesh reap corruption (*b*), but he that sows to the Spirit shall of the Spirit reap everlasting life. 9 Therefore let us not be faint-hearted in well doing; for in the proper season, we shall reap, if we relax not. 10 Therefore, as we have seed-time, let us work good to all, but especially to them who are of the household of the faith.

11 You see the size of the characters in which I have written to you with mine own hand. 12 As many as desire to appear fair in the flesh, these constrain you to be circumcised; only that they may not be persecuted for the cross of Christ. 13 For even they who receive circumcision do not themselves keep the law; but they wish you to be circumcised, that they may boast in your flesh. 14 But it is not for me to boast, except in the cross of our Lord Jesus Christ, through whom the world *is* crucified to me, and I to the world. 15 For in Christ Jesus neither circumcision is any thing, nor uncircumcision; but a new creation. 16 And as many as walk by this canon (*c*) peace be on them, and mercy,

(*a*) Or, freight, a different word from burdens, v. 2. (*b*) Or destruction. (*c*) Or, rule.

even upon the Israel of God. [17] For the rest, let no one trouble me, for I bear in my body the brand-marks (*a*) of my bondage to Jesus. [18] The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.—To the Galatians.

## TO THE EPHESIANS.

PAUL, an apostle of Jesus Christ through God's will, to all the saints which are in Ephesus (*b*), and believers in Christ Jesus; [2] Grace *be* to you, and peace from God our Father and the Lord Jesus Christ. [3] Blessed *be* the God and Father of our Lord and Saviour Jesus Christ, who has blessed *us* in all spiritual blessing in the heavenlies in Christ. [4] Even as he selected us in him before the foundation of the world, that we might be holy and blameless before him in love; [5] Having previously marked us out for the adoption of sons through Jesus Christ to himself, according to the good pleasure of his will, [6] To the praise of the glory of his grace, whereby he has made us accepted in the beloved. [7] In whom we have the redemption through his blood, the forgiveness of our falls, according to the opulence of his grace; [8] Which he made to abound towards us in all wisdom and intelligence; [9] Having made known to us the mystery of his will, according to his good pleasure, which he purposed in himself. [10] In the administration of the fulness of the times to reduce under one head all things in Christ, which are in the heavens, and the things on the earth, in him: [11] In whom we were also made his inheritance, being previously marked out, according to the purpose of him who energizes all things after the counsel of his will, [12] That we should be for praise to his glory, we who before have hoped in Christ. [13] In whom ye also, having heard the word of the truth, the glad tidings of your salvation; in whom also ye, having believed, were sealed with the Holy Spirit of the promise, [14] Who is the earnest of our inheritance for the redemption of the purchased possession, unto the praise of his glory. [15] For this cause I also, having heard of your faith in the Lord Jesus, and the *love* toward all the saints, [16] Cease not to give thanks for you, making mention *of you* in my prayers; [17] That the God of our Lord

(*a*) *Stigmata*, scars of the wounds which he had received, with which bondsmen and soldiers were often marked to show to whom they belonged. (*b*) Some MSS read *Laodicea*. It is uncertain whether should be inserted.

Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in full knowledge of him: [18] Having the eyes of your heart enlightened; that you may know what is the hope of his vocation, what the riches of the glory of his inheritance in the saints, [19] And what the surpassing greatness of his power towards us who believe, according to the energy of the power of his might, [20] Which he energized in Christ, raising him up out of the dead, and set *him* down at his right hand in the heavenlies, [21] Above all rule, and authority, and power, and lordship, and every name that is named, not only in this age, but also in that about to come: [22] And has "subjected all under his feet," and constituted him head over all to the assembly, [23] Which is his body, the completion of him that fills all *his members* with all they possess.

## II.

AND you being dead in your offences and your sins; [2] In which you once walked according to the age of this world, according to the ruler of the authority of the air, the spirit that now energizes the sons of disobedience, [3] Among whom we also all had our way of life once in the inordinate desires of our flesh, doing the wishes of the flesh and of the thoughts; and were by nature children of wrath, even as the rest; [4] But God being rich in mercy, through his great love with which he loved us; [5] Even when we were dead in offences, has quickened us together with the Christ, (by grace ye have been saved,) [6] And has raised *us* up together, and seated *us* together in the heavenlies in Christ Jesus; [7] That he might show in the ages which are coming on the surpassing riches of his grace in kindness towards us in Christ Jesus. [8] For by grace ye have been saved, through the faith, and this not from you: of God *is salvation* the gift: [9] Not of works; lest any one should boast. [10] For we are the workmanship of God, having been created in Christ Jesus for good works, for which God previously prepared *us*, that we should walk in them.

[11] Wherefore remember, that aforetime, you of the nations in the flesh, who are called the uncircumcision, by that which is called the circumcision in the flesh, wrought by hand; [12] That you were at that time without Christ, being alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and atheists in the world; [13] But now in Christ Jesus, ye who aforetime were far off, have been brought nigh in the blood

of Christ. [14] For HE is our peace, who made both one, and has broken down the middle wall of the partition; [15] The enmity, in his flesh the law of the commands in ordinances, having annulled, that the two he might make into one new man in himself, making peace; [16] And might reconcile them both in one body unto God, through the cross, and having slain the enmity thereon; [17] And having come, he preached the glad tidings of peace to you who were afar off, and peace to them that were nigh. [18] Because through him we both have our access in one Spirit to the Father. [19] So then you are no longer strangers and sojourners, but are fellow-citizens with the saints, and the household of God; [20] Built up on the foundation of the apostles and prophets, Christ Jesus himself being the foundation corner stone; [21] In whom all the building fitly framed together is growing into an holy temple in the Lord; [22] In whom you also are being builded together for an habitation of God in the Spirit.

## III.

FOR this cause, I Paul, the prisoner of Christ Jesus, in behalf of you of the nations, [2] If at least ye have heard of the administration of the grace of God, which was given me toward you, [3] That by revelation was the mystery made known to me, as I wrote before briefly, [4] According to which, in reading it, ye are able to perceive my intelligence in the mystery of Christ. [5] Which in other ages was not made known to the sons of men, as it has now been revealed to his holy apostles and prophets by the Spirit. [6] That the Gentiles are joint-heirs, and joined in the same body, and joint-partakers of the promise in Christ Jesus through the glad tidings: [7] Whereof I was made a minister, according to the gift of the grace of God given to me, according to the energy of his power. [8] Unto me, who am less than the least of all saints, was this grace given, to announce to the nations the glad tidings of the unsearchable riches of Christ; [9] And to enlighten all as to what *is* the dispensation of the mystery, hidden from the ages in God, who created all things; [10] In order that now, unto the principalities, and the authorities in the heavenlies, may be made known through the assembly, the exceedingly diversified wisdom of God. [11] According to the disposition of the ages which he made in Christ Jesus our Lord; [12] In whom we have the freedom of speech and access in confidence, through the faith of him: [13] Wherefore, I entreat you not to faint at my tribulations on your behalf, seeing that they are your glory:

14 For this cause I bow my knees to the Father, 15 From whom the whole family in *the* heavens and upon earth is named: 16 That he may give you according to the riches of his glory, to be strengthened with power by his Spirit as to the inner man. 17 So that Christ may dwell in your hearts through the faith, being rooted and grounded in love, 18 So that you may be fully able to comprehend with all the saints, what *is* the breadth, and length, and depth, and height; 19 And to know the love of Christ, which surpasses knowledge, that you may be filled up into all the fulness of God.

20 But to him who is able to do beyond all things exceeding abundantly above what we ask or think, according to the power that energizes in us, 21 To him *be* glory in the assembly unto all generations of everlasting ages. Amen.

## IV.

I EXHORT you therefore, I, the prisoner in Christ, to to walk worthy of the vocation with which you were called, 2 With all humility of mind, and meekness, with patient endurance, sustaining each other in love, 3 Earnestly striving to maintain the unity of the Spirit in the cementing bond of peace. 4 *There is* one body, and one Spirit, even as ye were also called in one hope of your vocation: 5 One Lord, one faith, one immersion, 6 One God and Father of all, who is over all, and through all, and in all. 7 But to each one of us was the grace given according to the measure of the free gift of Christ. 8 Wherefore he says: "Having ascended on high, he led captives captive, and gave gifts to men." 9 But that he ascended, what is it but that he also descended into the lower parts of the earth? 10 He that descended is the same also that ascended up above all the heavens, that he might fill all things. 11 And he gave indeed the apostles, and the prophets, and the evangelists, and the shepherds and teachers, 12 In order to fit the saints for the work of ministering, for the building up of the body of Christ, 13 Till we all attain to the unity of the faith, and of the perfect knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fulness of Christ. 14 That we be no longer babes, tossed as waves, and whirled with every wind of the teaching, in the sleight of men, in craftiness that leads to the system of deceit; 15 But acting the truth in love, we may grow up into him in all things who is the head, Christ: 16 From whom the whole body, fitly framed together, and compacted by means of every joint of the supply, according to the energy in the measure of each

several part, makes the growth of the body for the building up of itself in love.

17 This therefore I say and testify in the Lord, that ye no longer walk, as also the nations walk, in the vanity of their mind. 18 Being darkened in the understanding, they are abhoring the life of God, through the ignorance that is in them, through the hardening of their heart: 19 Who being past feeling, gave themselves up to lasciviousness, in order to the working of all uncleanness with greediness. 20 But you have not thus learned Christ; 21 If indeed you have heard him, and were taught in him, as the truth is in Jesus; 22 Ye are to put off the old man, according to your former way of life, which is corrupting according to the inordinate desires of deceit, 23 And be renewed in the spirit of your mind; 24 And put on the new man, that has been created after God's image in righteousness and holiness of the truth. 25 Wherefore, having put away falsehood, speak you truth each one with his neighbor; because we are members one of another. 26 "Be angry and sin not." Let not the sun set upon your wrath; 27 Neither give opportunity for the devil. 28 Let the stealer steal no longer; but rather let him toil, working with his own hands that which is good, that he may have to distribute to him who has need. 29 Let no corrupt word proceed out of your mouth, but whatever is good for needful building up, that it may give grace to the hearers. 30 And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. 31 Let all bitterness, and anger, and wrath, and clamor, and blasphemy, be taken from you, with all malignity. 32 And become ye kind one to another, tenderhearted, freely forgiving each other, even as God in Christ has freely forgiven you.

## V.

BECOME ye therefore imitators of God, as beloved children; 2 And walk in love, even as Christ loved you, and delivered himself up on your behalf, an offering and a sacrifice to God, for an odor of a sweet smell.

3 But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becomes saints. 4 And obscenity, and foolish talking, or jesting, things not becoming; but rather thanksgiving. 5 Know this assuredly, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. 6 Let no one deceive you with empty words: for because of these things, the wrath of God comes upon the

sons of disobedience. [7] Become not you therefore partakers with them. [8] For you were formerly darkness, but now light in the Lord: walk as children of light. [9] For the fruit of the light *is* in all goodness and righteousness and truth. [10] Proving what is well-pleasing to the Lord. [11] And have no joint-participation with the unfruitful works of the darkness, but rather reprove *them*. [12] For the things done by them in secret it is indecent even to mention. [13] But all things being exposed by the light are made manifest, for everything that is made manifest is light. [14] Wherefore he says, "Awake thou that sleepest, and rise out of the dead, and the Christ shall shine upon thee." [15] Look diligently therefore how consistently you walk, not as unwise, but as wise. [16] (*a*) Buying up the season, because the days are evil. [17] Therefore be ye not foolish, but understand what *is* the will of the Lord. [18] And be not drunk with wine in which is profligacy; but be filled with the Spirit. [19] Speaking to one another in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; [20] Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father. [21] Be submitting yourselves to one another, in the fear of Christ. [22] Let the wives submit themselves to their own husbands, as unto the Lord. [23] Because a husband is the wife's head, as Christ also *is* the head of the assembly; *and* he *is* the saviour of the body. [24] Nevertheless as the assembly is subject to Christ, so *let* the wives also be to their husbands in everything. [25] Husbands, love your wives, even as the Christ also loved the assembly, and delivered up himself for her; [26] That he might sanctify her, having cleansed *her* by the bath of the water in the word; [27] That he might present to himself the assembly glorious, not having spot or wrinkle or any such thing; but that she might be holy and blameless. [28] So ought husbands also to love their own wives as their own bodies. He that loves his own wife loves himself. [29] For no one ever hated his own flesh; but nourishes and cherishes it, even as Christ also the assembly; [30] Because we are members of his body. [31] For this cause shall a man leave father and mother, and shall cleave to his wife, and the two shall be one flesh." [32] This mystery is great; but I am speaking as to Christ and as to the assembly. [33] Nevertheless, do ye also severally, each one of you, so

(*a*) "The word in the original has a peculiar force, and implies the recovering of that which was lost, alluding to the enormities of the past heathen life."—*Saurin.*

love his wife as himself: but let the wife reverence the husband.

VI.

CHILDREN obey your parents in the Lord; for this is just. [2] "Honor thy father and thy mother," which is the first command with a promise, [3] That it may be well with thee, and thou mayest live long on the earth." [4] And ye fathers irritate not your children; but bring them up in the discipline and instruction of the Lord. [5] Bondsmen be obedient unto *your* lords according to the flesh, with fear and trembling, in simplicity of your heart, as to Christ; [6] Not with eye-service, as men-pleasers; but as bondsmen of Christ, doing the will of God from *the* soul; [7] With cheerfulness doing service, as to the Lord, and not to men. [8] Knowing that each man, if he shall have done anything, shall receive THIS of the Lord, whether a bondsman or free. [9] And ye lords do the same things to them, moderating your threatening, knowing that both their Lord and yours is in heaven; and "there is no respect of persons with him."

[10] For the rest, be strengthened in the Lord, and in the power of his might. [11] Put on the panoply (*a*) of God, that you may be able to stand against the stratagems of the devil. [12] For our wrestling is not against flesh and blood, but against principalities, against authorities, against the world-rulers of this present darkness (*b*), against the spiritual agents of wickedness in the heavenlies. [13] Wherefore take up the panoply of God, that you may be able to withstand in the evil day, and having conquered all, to stand. [14] Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteousness; [15] And having shod your feet with the readiness of the glad tidings of the peace; [16] Over all, taking up the shield of the faith, wherewith ye shall be able to extinguish all the fiery darts of the wicked one. [17] And receive the helmet of the salvation, and the sword of the Spirit, which is God's word: [18] Praying at all seasons in the Spirit, with all prayer and supplication, and watching thereunto with all perseverance and supplication concerning all the saints; [19] And on my behalf, that utterance may be given to me in opening my mouth, with freedom of speech, to make known the mystery of the glad tidings. [20] For the sake of which I am an ambassador in chains; that therein I may speak boldly, as I ought to

(*a*) *Panoplian*, complete armor, (*b*) T.R. "the darkness of this world."

speak; [21] But that you may know the things concerning me, how I fare, Tychicus, the beloved brother and faithful servant in the Lord, will make all things known to you: [22] Whom I have sent unto you for this very purpose, that ye might know our affairs, and *that* he might encourage your hearts. [23] Peace to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. [24] Grace *be* with all that love our Lord Jesus Christ in incorruption.—To THE EPHESIANS.

## TO THE PHILIPPIANS.

PAUL and Timothy, bondservants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, with the overseers and ministers: (*a*) [2] Grace to you, and peace, from God our Father, and our Lord Jesus Christ. [3] I thank my God over all my remembrance of you, [4] Always in every supplication of mine on behalf of you all, making the supplication with joy. [5] For your joint-participation in the glad tidings from the first day until now; [6] Being persuaded of this very thing, that he who has begun a good work among (*b*) you, will carry it on till Jesus Christ's day. [7] Even as it is just for me to think this on behalf of you all, because you have me in your heart; both in my bonds, and in my defence, and confirmation of the glad tidings, all of you being joint-participators with me of the free gift. [8] For God is my witness, how I long after you all in the tender affection of Christ Jesus. [9] And this I pray, that your love may abound yet more and more, in knowledge and all discernment; [10] That ye may distinguish the things that differ, that ye may be sincere and not stumbling unto Christ's day. [11] Being filled with the fruit of righteousness, through Jesus Christ, to the glory and praise of God.

[12] But I wish you to know, brethren, that the things relating to me have resulted rather for the advancement of the glad tidings, [13] So that my bonds in Christ became manifest in all the prætorium (*c*), and to all others. [14] And the greater part of the brethren in the Lord, made confident by my bonds, are more abundantly bold to speak the word of

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(*a*) Deacons or servants. (*b*) Thus *en* is rendered in Chap. ii, 15, and 1 Thess. v. 12, 13, by the A.V. This rendering also agrees with the context. (*c*) "In Rome the prætorium was the place where the prætor determined causes; in the provinces the governor's palace was so called."—*Macknight.*

God fearlessly. 15 Some, indeed, even through envy and strife, and some through good will proclaim the Christ. 16 These indeed out of love, knowing that I am set for the defence of the glad tidings; 17 But those out of hired labor (*a*) proclaim Christ, not purely, thinking to superadd affliction to my bonds (*b*). 18 What, then? notwithstanding every way; whether in pretence, or in truth, Christ is proclaimed; even in this I rejoice, yes, also, I will rejoice. 19 For I know that this shall result in my safety through your supplication and supply of the Spirit of Jesus Christ. 20 According to my earnest expectation and hope, that in nothing I shall be ashamed, but with all freedom of speech, as always, *so* now also, Christ shall be extolled in my body, whether by life or by death. 21 For me to live *is* Christ, and to die, gain. 22 But if to live in flesh, this is to me a fruit of labor, then what I shall take I know not. 23 Now I am hard pressed by the two, having an earnest desire to weigh anchor depart, and be with Christ; for it is by much far better: 24 But remaining in the flesh is more necessary on your account. 25 And being firmly persuaded of this, I know that I shall remain and continue with you all for your progress and joy of the faith, 26 That your boasting may abound in Christ Jesus for me, through my presence with you again.

27 Only live as good citizens worthy of the glad tidings of Christ; in order that, whether coming and seeing you or absent, I may hear of your state, that you stand firm in one spirit, with one soul, co-operating vigorously for the faith of the glad tidings, 28 And not being terrified in anything by the opposers; which is to them a public declaration of destruction, but of your salvation, and that from God. 29 Because to you it has been given on behalf of Christ not only to believe on him, but also to suffer in his behalf; 30 Having the same agony which ye saw in me, and now hear of in me.

## II.

IF then *there is* any exhortation in Christ, if any comfort of love, if any joint-participation of the Spirit, if any tenderness and compassions, 2 Make ye my joy full, that ye be of the same mind, having the same love, with united souls minding one thing. 3 *Do* nothing through hired labor (*c*) or through vain glory; but in humility of mind esteeming

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(*a*) *Eritheia*, "to work for hire, out of self-seeking;"—*Alford*. — "to be hireling, venal," so *Robinson* and the *Lexicons*. (*b*) T. R. transposes verses 16, 17. (*c*) See note on Chap. i. 17.

others more excellent than yourselves ; [4] Regarding not each his own interests, but every one also those of others, [5] Let this mind be in every one of you, which was also in Christ Jesus, [6] Who subsisting in the form of God, did not think it a matter to be earnestly desired to be equal with God, [7] But emptied himself, taking upon him a bondsman's form, becoming in the likeness of men, [8] And being found in figure as a man, he humbled himself, becoming obedient unto death, even *the* death of the cross. [9] And therefore God has highly exalted him, and bestowed on him the name which is above every name ; [10] That in the name of Jesus every knee should bend, of *beings* heavenly, and earthly, and subterranean ; [11] And every tongue confess that Jesus *is* Lord, to the glory of God the Father. [12] So then, my beloved, even as you were always obedient, not as in my presence only, but now much more in my absence, work out your own salvation with fear and reverence. [13] For it is God who energizes in you both the willing and the energy for his good pleasure. [14] Do all things without murmurings and altercations ; [15] That ye may be blameless and harmless, children of God, irreproachable in the midst of a crooked and perverted race, among whom you appear as luminaries in the world. [16] Holding forth the word of life ; for a boast to me in Christ's day, that I have not run in vain, neither labored in vain. [17] But if even I am poured out as a libation on the sacrifice and ministration of your faith, I joy and I rejoice with you all. [18] And in like manner do ye also joy, and congratulate me.

[19] But I hope in the Lord Jesus to send Timothy shortly to you, that I also may be refreshed when I know your state. [20] For I have no one of the same soul who will really care about you. [21] For all seek their own, not the things of Christ Jesus. [22] But ye know the proof of him, that, as a child with a father, he has served with me in the glad tidings. [23] Him therefore I hope to send presently, whenever I may see how it will go with me : [24] But I trust in *the* Lord, that I also myself shall come shortly to you. [25] But I have thought it necessary to send to you Epaphroditus, my brother, and fellow-laborer, and fellow-soldier, but your apostle and minister to my need : [26] For he was desiring greatly to see you all, and was exceedingly grieved because you had heard that he was sick. [27] For indeed he was sick near death : yet God had mercy on him ; and not on him only, but on me also, that I might not have sorrow upon sorrow. [28] I sent

him therefore the more sedulously, that, seeing him again you may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all gladness; and hold such in honor, 30 Because on account of the work of the Lord he came nigh to death, hazarding his life, that he might fully supply what lacked in your ministration towards me.

III.

FINALLY, my brethren, rejoice in the Lord. To write the same thing to you, to me indeed *is* not tiresome, but for you *it is* safe. 2 Beware of the dogs, beware of the evil workers, beware of the excision. 3 For we are the circumcision, who worship in the Spirit of God, and boasting in Christ Jesus have no trust in flesh. 4 Though I myself might have trust also in flesh. If any other thinks to trust in flesh, I more; 5 Circumcised the eighth day, of the race of Israel, *of* the tribe of Benjamin, an Hebrew of Hebrews; according to the law a Pharisee; 6 As to zeal, persecuting the assembly; as to righteousness which came by the law, irreproachable: 7 Whatever things were gain to me those for Christ's sake have I counted loss. 8 But so indeed, I count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord; for whose sake I suffered the loss of all things, and reckon them as filthy refuse, that I may gain Christ. 9 And be found in him, not holding my own righteousness, which is from the law, but that which is through the faith of Christ, the righteousness which is from God upon the faith, 10 That I may know him and the power of his knowledge, and the joint participation of his sufferings, being conformed to the likeness of his death; 11 If by any means I may attain to that resurrection which is from among the dead.

12 Not that I have already received or have been already made perfect; but I pursue onward, if so be that I may lay hold on *the prize* that for which also I was laid hold on *as a prize* by Christ. 13 Brethren, I reckon not yet myself to have laid hold *of the prize*, but one thing *I do*, forgetting the things which are behind, but exceedingly stretching myself forward to the things before, 14 I pursue towards the goal for the prize of the high vocation of God in Christ Jesus. 15 As many therefore as are perfect, let us be of this mind, and if in anything ye are differently minded, even this God shall reveal to you. 16 Nevertheless, whereunto we have attained, walk on by the same *path*. 17 Brethren, be joint-

imitators of me, and watch those who are walking thus, as you have us for a model. [18] For many walk, of whom I often told you, and now even weeping I say, *that they are* the enemies of the cross of Christ: [19] Whose end *is* destruction, whose God *is* the belly, and *whose* glory *is* in their shame, who mind earthly things. [20] For our citizenship is in the heavens; from whence also we look for a Saviour, the Lord Jesus Christ; [21] Who shall transform the body of our humiliation, (*a*) into a similar form with the body of his glory, according to the energy by which he is able even to subdue all things to himself.

## IV.

SO that, my brethren, beloved and longed for, my joy and crown, thus stand fast in the Lord, beloved.

[2] I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord; [3] Yes, and I entreat thee also, true yoke-fellow, assist those women, who for the glad tidings have vigorously co-operated, with Clement also, and my other fellow-workers, whose names *are* in the book of life. [4] Rejoice in the Lord always; again I will say, rejoice. [5] Let your yieldingness be known to all men. The Lord *is* at hand. [6] Be anxiously solicitous about nothing; but in everything by your prayer and your supplication, with thanksgiving, let your requests be made known to God; [7] And the peace of God, which surpasses all conception, will garrison your hearts and your thoughts in Christ Jesus. [8] For the rest, brethren, whatever things are true, whatever things *are* venerable, whatever things *are* just, whatever things *are* chaste, whatever things *are* friendly, whatever things *are* of good report; if *there be* any excellency, and if *there be* any praise, consider these things; [9] Which you also learned, and received, and heard, and saw in me, these perform; and the God of peace shall be with you. [10] But I rejoiced in the Lord greatly, that now at length ye revived again in your care for me; wherein ye were also careful, but ye lacked opportunity. [11] Not that I speak respecting privation; for I have learned, in whatever state I am, to be content. [12] I know also, how to be in low estate, and I know also how to abound: in every thing, even in all things, I have been initiated, both to be full and to be hungry, both to abound and to suffer privation. [13] I have strength for all things in him who gives me power; [14] But ye did well in jointly participating with me in the

(*a*) T.R. "That it may be."

affliction. [15] But know also you, O Philippians, that in the beginning of the glad tidings, when I departed from Macedonia, no assembly jointly participated with me in the matter of giving and receiving except you only: [16] Since even in Thessalonica, ye sent once and again to my need. [17] Not that the gift is what I seek after, but I seek after fruit that may abound to your account. [18] Now I have obtained all and abound, I am filled, having received of Epaphroditus the things from you, an odor of sweet savor, a sacrifice acceptable, well-pleasing to God. [19] And my God shall fully supply all your need according to his riches in glory in Christ Jesus. [20] Now to our God and Father be the glory unto the ages of the ages. Amen. [21] Salute every saint in Christ Jesus. The brethren who are with me salute you; [22] All the saints salute you, especially those who are of the household of Cæsar. [23] The grace of the Lord Jesus Christ be with your spirit.—To the Philippians.

## TO THE COLOSSIANS.

PAUL, an apostle of Jesus Christ, through the will of God, and Timothy, the brother, [2] To the saints and faithful brethren in Christ at Colosse: Grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ. [3] We give thanks to God the Father of our Lord Jesus Christ, always praying for you, [4] Having heard of your faith in the Lord Jesus, and of the love which you have to all the saints. [5] Through the hope which is laid up for you in the heavens; of which you previously heard in the word of the truth of the gospel; [6] Which is come to you; as in all the world it is producing fruit and growing, even as *it does* in you also, since the day ye heard, and knew the grace of God in truth; [7] As ye learned from Epaphras, our beloved fellow-bondsman, who is a faithful servant of Christ on our behalf; [8] Who also related to us your love in the Spirit. [9] Because of this we also, since the day we heard *it*, do not cease praying for you, and entreating, that you may be filled with the knowledge of his will in all wisdom and spiritual understanding; [10] To walk worthy of the Lord to all pleasing, in every good work bringing forth fruit, and growing by the knowledge of God; [11] Being strengthened with all strength, according to the might of his glory, unto all patient endurance and longsuffering with joy; [12] Giving thanks to God the Father, who has qualified us for the portion of the inheritance of the saints in light: [13] Who has delivered us

from the authority of the darkness, and translated *us* into the kingdom of the Son of his love; [14] In whom we have the redemption, the taking away of sins: [15] Who is the image of the invisible God, first-born of all creation: [16] Because in him were all things created; the things in the heavens, and the things on the earth, things visible, and things invisible: whether thrones, or lordships, governments, or authorities; all things have been created by him and for him: [17] And he is before all things, and in him all things subsist. [18] And he is the head of the body, the assembly; who is the beginning, first-born out of the dead, that among all he may have the highest dignity; [19] Because he was pleased that in him should all the fulness dwell; [20] And through him to reconcile all things to himself, making peace through the blood of his cross, through him, whether the things on the earth, or the things in the heavens. [21] And you that once were utterly alienated and enemies in the mind by wicked works, yet now has he reconciled [22] In the body of his flesh through his death, to present you holy and unblameable and not liable to be arraigned before him; [23] If indeed you remain in the faith founded and established, and not moved away from the hope of the gospel which ye heard, which was published in all creation which is under the heaven, of which I, Paul, am made a preacher and an apostle.

[24] I now rejoice in sufferings on your behalf, and fill up what remains behind of the afflictions of Christ in my flesh, on behalf of his body, which is the assembly; [25] Of which I, Paul, am made a minister according to the administration of God, which was given to me for you, fully to furnish the word of God; [26] The mystery which has been concealed from the ages and from the generations, but now has been manifested to his saints: [27] To whom God was pleased to make known what *is* the riches of the glory of this mystery among the nations; which is Christ in you, the hope of glory: [28] Whom we proclaim, admonishing every man, and teaching every man in all wisdom; that we may present every man perfect in Christ: [29] For which I also toil, ardently contending according to his energy which energizes in me with power.

## II.

FOR I would have you know how great a combat I have for you, and those at Laodicea, and as many as have not seen my face in flesh: [2] That their hearts may be comforted, that they being knit together in love, and unto all

the riches of the full assurance of understanding, unto the full knowledge of the mystery of God the Father, of Christ [3] In whom are stored up all the treasures of wisdom, and knowledge. [4] This I say, that not any one may deceive you by plausible words. [5] For if indeed in the flesh I am absent, yet in the spirit I am with you, rejoicing and beholding your good order, and the firmness of your faith in Christ. [6] As therefore ye received Christ Jesus the Lord, walk in him: [7] Rooted and being built up, and establisbed in the faith, even as you were taught, abounding with thanksgiving.

[8] Take heed lest any one lead you away captive through philosophy and empty deceit, according to the tradition of men, according to the elementary principles of the world, and not according to Christ. [9] Because in him dwells all the fulness of the Godhead bodily. [10] And ye are filled full in him who is the head of all government and authority: [11] In whom also you were circumcised with circumcision not done by hand, in the putting off of the body of the flesh, in the circumcision of Christ: [12] Having been buried with him in the immersion, in which also you were raised with *him* through the faith of the energy of God, who raised him out of the dead. [13] And you, being dead in the offences, and the uncircumcision of your flesh, he made alive together with him, having freely forgiven us all offences; [14] Blotting out the handwriting in ordinances that was against us, which was contrary to us, and he has taken it out of the way, nailing it to the cross; [15] Having spoiled governments and authorities, making a public exhibition of them, triumphing over them in it.

[16] Let none therefore judge you in eating, or in drinking, or in respect of a feast, or of a new moon, or of sabbaths; [17] Which are a shadow of things to come; but the body *is* of Christ. [18] Let no one of purpose defraud you of your prize, delighting in humility and the worship of angels, insisting on things which he has seen, vainly puffed up by the mind of his flesh, [19] And not holding firmly the Head, from whom all the body by means of the joints and ligaments, having nourishment ministered, and knit together, growing with the increase of God. [20] If ye died with Christ, from the elementary principles of the world, why, as living in the world, do you subject yourselves to ordinances? [21] Handle not, nor taste, nor touch, [22] (Things which are all for destruction in the using,) after the commands and teachings of men. [23] Which things indeed have an appearance o

wisdom in voluntary worship, and lowliness of mind, not sparing the body, not in any honor, to the satisfying of the flesh.

III.

SEEING then you are risen with Christ, seek the things above, where Christ is, sitting on the right hand of God. [2] Set your mind on the things above, not the things on the earth. [3] For ye died, and your life is hidden with Christ in God. [4] When Christ appears, our life, then you also shall appear with him in glory.

[5] Put to death, therefore, the members which are upon the earth, fornication, uncleanness, unnatural passions, evil inordinate desire, and covetousness, which is idolatry; [6] On which account comes the wrath of God upon the sons of disobedience; [7] In which ye also once walked, when ye lived in them. [8] But now, lay aside the whole, anger, wrath, malice, blasphemy, obscene language, out of your mouths. [9] Do not speak falsehood one to another, having put off the old man with his practices; [10] And having put on the new man, who is being renewed in full knowledge, after the image of him that created him; [11] Where there is no such thing as Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ *is* all, and in all. [12] Be clothed therefore as approved of God, holy and beloved, with a heart of pity kindness, humbleness of mind, meekness, longsuffering; [13] Forbearing one another, and freely forgiving each other, if any one has a complaint against any; even as the Son freely forgave you, so also *do* ye; [14] But over all these things *put on* love, which is the bond of perfection. [15] And let the peace of Christ rule in your hearts, to the which ye were also called in one body; and be ye thankful. [16] Let the word of the Lord dwell in you richly, in all wisdom, teaching and admonishing each other with psalms, in hymns, in spiritual songs, in grace, singing in your hearts to God. [17] And everything, whatever ye do in word or deed *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

[18] Wives! submit yourselves to your husbands, as it is proper in the Lord. [19] Husbands! love *your* wives, and be not bitterly angry with them. [20] Children! obey *your* parents in all things; for this is well-pleasing in the Lord. [21] Fathers! do not irritate your children to wrath, lest they be discouraged. [22] Bondsmen! obey in all things your lords according to the flesh; not with eye-service as men-pleasers, but

with simplicity of heart, fearing the Lord. [23] Whatever you may do, work at it from the soul, as to the Lord, and not unto men : [24] Knowing, that from the Lord you will receive the recompense of the inheritance ; serve ye the Lord Christ. [25] For he that does unjustly shall receive back for the injustice which he did : and there is no respect of persons.

## IV.

LORDS ! render to *your* bondsmen justice and equity ; knowing that ye also have a Lord in *the* heavens. [2] Persevere in prayer, watching therein with thanksgiving ; [3] Praying at the same time also concerning us, that God may open to us a door for the word, to speak the mystery of Christ, for which I am also in bonds, [4] That I may make it manifest as I ought to speak. [5] Walk in wisdom towards them that are without, buying up the season. [6] Let your word be always with grace, seasoned with salt, that ye may know how ye ought to answer every one.

[7] Now all my state shall Tychicus make known to you, the beloved brother and faithful minister and fellow-bondsman in the Lord ; [8] Whom I have sent unto you for this very purpose, that you might know our affairs, and that he might comfort your hearts ; [9] Together with Onesimus, the faithful and beloved brother, who is *one* of you. They will make known to you all things here. [10] Aristarchus my fellow-captive salutes you ; and Mark, Barnabas's cousin, concerning whom ye received orders ; if he should come to you receive him ; [11] And Jesus, who is called Justus, who are of the circumcision ; these *are the* only fellow-workers for the kingdom of God, who proved a comfort to me. [12] Epaphras, who is *one* of you, a bondsman of Christ Jesus, salutes you, always striving earnestly for you in prayers, that you may stand perfect and fully assured in all the will of God. [13] For I bear him witness, that he has much labor for you, and those in Laodicea, and those in Hierapolis. [14] Luke, the beloved physician, and Demas salute you. [15] Salute the brethren in Laodicea, and Nymphas, and the assembly in their house. [16] And when this epistle is read among you, cause that it be read also in the assembly of the Laodiceans ; and that ye likewise read that from Laodicea. [17] And say to Archippus, See to the ministration which thou hast received in the Lord, that thou fulfil it. [18] The salutation by the hand of me, Paul. Remember my bonds. Grace be with you.—To THE COLOSSIANS

# TO THE THESSALONIANS, I.

PAUL and Silvanus, and Timothy, unto the assembly of Thessalonians in God the Father and the Lord Jesus Christ: grace *be* to you, and peace (*a*). [2] We (*b*) give thanks to God always respecting you all, making mention of you in our prayers unceasingly, [3] Remembering your work of the faith, and the labor of the love, and the patient endurance of the hope, of our Lord Jesus Christ in the presence of God and our Father, [4] Knowing, brethren beloved of God, your approval, [5] Because our glad tidings came not to you in word only, but also in power and in the Holy Spirit, and much assurance, even as you know what we were to you, for your sakes. [6] And you became imitators of us, and of the Lord, having received the word in much affliction and joy of the Holy Spirit; [7] So that ye became patterns to all the believers in Macedonia and in Achaia. [8] For from you has sounded out the word of the Lord not only in Macedonia and Achaia; but in every place the faith of you which is towards God has gone forth; so that we have no need to speak of it at all. [9] For they THEMSELVES report concerning you what manner of introduction we had to you, and how ye turned to God from the idols, to serve a living and true God: [10] And to expect his Son from the heavens, whom he raised from among the dead, *even* Jesus, the deliverer from the wrath to come.

## II.

FOR yourselves know, brethren, our introduction to you, that it has not been in vain; [2] But having suffered before, and having been injuriously treated as ye know at Philippi, we had freedom of speech in our God, to declare to you the glad tidings of God with much conflict. [3] For our exhortation *springs* not out of imposture, nor from impurity, nor in guile; [4] But as we have been approved by God to be entrusted with the glad tidings, even so we speak, not as pleasing men, but God, who proves our hearts. [5] For neither at any time used we flattering discourse, as you know, nor *did we* hide covetousness under fair pretences, God is witness: [6] Nor from men sought we glory, neither from you

(*a*) T.R. "From God our Father and the Lord Jesus Christ." The words belong to 2 Thess. i. 2. (*b*) The apostle uses "we" like many ancient writers and modern editors, when he means, what they mean, only "I," hence some translate "I" here and in his epistles to the Corinthians. Let the reader keep this in view. See Chap. iii., 1,2.

nor from others, when we could have been a charge as Christ's apostles. [7] But we were gentle among you, even as a nurse cherishes her own children; [8] Thus, yearning over you, we were willing to impart to you not only the glad tidings of God, but also our own lives, because you had become beloved of us. [9] For you remember, brethren, our labor and toil, working night and day, not to be chargeable to any of you, while we preached to you the message which we bore, glad tidings of God. [10] Ye *are* witnesses, God *also*, how piously, and justly, and blamelessly we conducted ourselves towards you that believe; [11] Even as you know, every one of you, as a father his own children, exhorting and comforting you, and charging you, [12] That ye might walk worthy of God, who calls you to his own kingdom and glory. [13] And for this cause we thank God unceasingly, because, when ye received God's word by hearing it from us, you accepted it, not as men's word, but as it is in truth God's word, which energizes also in you who believe. [14] For you, brethren, became imitators of the assemblies of God, which in Judea are in Christ Jesus; for ye also suffered like things of your countrymen, even as they *suffered* of the Jews. [15] Who have both slain Jesus the Lord, and the prophets, and drove us forth; and please not God, and are contrary to all men; [16] Hindering us from speaking to the nations that they may be saved: to the end that they might fill up their sins always; but the wrath *came upon them* to their destruction. [17] But we, brethren, having been made orphans from you for the space of an hour, in presence, not in heart, hastened the more abundantly to see your face with great desire. [18] Wherefore we would fain have come to you, even I, Paul, both once, and twice; and Satan has hindered us. [19] For what is our hope, or joy, or crown of boasting? *Are* not even you before our Lord Jesus in his presence?(*a*) [20] For ye are our glory and joy.

III.

WHEREFORE being no longer able to forbear, we thought good to be left behind alone in Athens; [2] And we sent Timothy, our brother, and fellow-worker with God in the glad tidings of Christ, to confirm you, and exhort you on behalf of your faith: [3] That no one might be moved to and fro in these afflictions: for yourselves know that we are exposed to this; [4] For indeed when we were with you,

(*a*) Or, at his coming

we told you before that we are to suffer affliction; even as also it happened, and ye know. [5] On this account I also, when I could no longer forbear, sent in order to know your faith, lest perhaps the tempter have tempted you and our labor should be in vain. [6] But just now Timothy having come to us from you, and brought to us the glad tidings of your faith and love, and that you have always good remembrance of us, longing to see us, as we also *to see* you: [7] For this cause we were comforted, brethren, concerning you over all our distress and affliction, through your faith: [8] Because now we live, if ye stand firm in the Lord. [9] For what thanksgiving can we return again to God concerning you, for all the joy with which we rejoice on your account in the presence of our God? [10] Night and day beseeching exceedingly that we may see your face, and to perfect what is lacking in your faith. [11] Now God our Father himself, and our Lord Jesus, direct our way unto you; [12] And you yourselves may the Lord make to increase and overflow with love one towards another, and unto all, even as we also to you; [13] That he may establish your hearts unblameable in holiness before God, even our Father, in the presence (*a*) of our Lord Jesus with all his saints.

## IV.

WHAT remains then, brethren, we entreat you and exhort you in the Lord Jesus, that as ye received of us how ye ought to walk and to please God, even as also ye do walk (*b*), that ye would abound yet more. [2] For ye know what commands we gave you through the Lord Jesus. [3] For this is God's will, your sanctification, that ye abstain from fornication: [4] That each one of you know how to acquire possession of his vessel in sanctification and in honor; [5] Not in lustful inordinate desire even as the nations who know not God: [6] That he should not go beyond bounds and overreach his brother in the matter: because that the Lord is the avenger of all these things, as we also formerly told you and fully testified. [7] For God called us not for impurity, but in sanctification. [8] He therefore that despises, despises not man but God, who also gave unto you his Spirit, which is holy. [9] But concerning brotherly love, ye need not that I write to you, for ye yourselves are God-taught that ye should love one another. [10] For also ye do it to all your brethren in the whole of Macedonia; but we exhort you, brethren,

(*a*) Or "at his coming." (*b*) T. R. omits the last six words.

to abound yet more, [11] And to be ambitious to be quiet, and to mind your own business, and to work with your hands, as we commanded you ; [12] That ye may walk decorously towards those without, and may need help from none.

[13] But we would not wish you to be ignorant, brethren, concerning those who are sleeping, that ye may not sorrow, even as the rest who have no hope. [14] For if we believed that Jesus died and rose again, even so also those who fell asleep through Jesus will God bring together with him. [15] For this we say unto you in the word of the Lord, that we, the living, that remain behind to the presence (*a*) of the Lord, shall in no way anticipate those who are asleep, [16] Because the Lord himself shall descend from heaven with a cheering shout (*b*), with the archangel's voice, and with the trumpet of God : and the dead in Christ shall rise first; [17] Afterwards we, the living, who remain behind, shall be borne aloft all together with them in clouds to meet the Lord in air ; and thus we shall be always with the Lord. [18] Therefore comfort each other with these words.

## V.

BUT concerning the times and the seasons, brethren, you have no need to be written unto, [2] For yourselves know exactly that the day of the Lord so comes as a thief at night. [3] When they say, Peace and safety ; then sudden destruction comes upon them, as the pangs of travail upon her that is pregnant; and they shall by no means escape. [4] But ye, brethren, are not in darkness, that the day should overtake you as a thief : [5] For all ye are sons of light and sons of day : we are not of the night, nor of darkness. [6] So then, let us not sleep, as the rest do ; but let us watch and be sober. [7] For they that sleep, sleep in the night ; and they that are drunken are druuken in the night. [8] But let us, being of the day, be sober ; putting on a breastplate of faith and love ; and for a helmet, the hope of salvation : [9] Because God did not appoint us for wrath, (*c*) but for obtaining salvation through our Lord Jesus Christ, [10] Who died for us, that, whether we watch or sleep. we may live together with him. [11] Wherefore comfort each other, and edify one the other, even as also ye do.

[12] And we entreat you, brethren, to know those who labor among you, and preside over you in the Lord, and admonish

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(*a*) Or " coming." (*b*) Such as is used in war. (*c*) As he does the finally unbelieving.

you, [13] And to esteem them exceedingly in love for their work's sake. Be at peace among yourselves. [14] But we exhort you, brethren, admonish the disorderly, comfort the weak-souled, support the weak, be longsuffering towards all. [15] See that no one return evil for evil; but always pursue that which is good, toward one another, and toward all. [16] Rejoice always. [17] Pray unceasingly. [18] In every thing give thanks, for this is the will of God in Christ Jesus in regard to you. [19] Quench not the Spirit. [20] Despise not prophesyings. [21] But (*a*) prove all things: hold fast that which is good. [22] Abstain from every form of wickedness. [23] But may the God of peace sanctify you wholly: and may your whole person, the spirit, and the soul, (*b*) and the body, be preserved blameless in the presence (*c*)of our Lord Jesus Christ. [24] Faithful *is* he who calls you, who also will do *it*. [25] Brethren, pray concerning us. [26] Salute all the brethren in a holy kiss. [27] I adjure you by the Lord that this epistle be read to all the brethren. [28] The grace of our Lord Jesus Christ be with you.—THE FIRST TO THE THESSALONIANS.

## TO THE THESSALONIANS, II.

PAUL and Sylvanus and Timothy, to the assembly of Thessalonians in God even our Father, and the Lord Jesus Christ: [2] Grace unto you and peace, from God the Father and the Lord Jesus Christ.

[3] We are bound to give thanks to God always for you, brethren, even as it is meet, because your faith increases exceedingly, and the love of every one of you all towards each other abounds; [4] So that we ourselves boast in the assemblies of God for your patient endurance and faith in all your persecutions and the afflictions which ye sustain: [5] A manifest proof of the righteous judgment of God, that ye may be worthy of the kingdom of God, on behalf of which also ye suffer, [6] Since *it is* a righteous thing with God to recompense affliction to those who afflict you; [7] And you that are afflicted, repose with us, at the revelation of the Lord Jesus from heaven with the angels of his power, [8] In a flame of fire, bestowing vengeance on them that know not God, and on them who do not obey the glad tidings of our Lord Jesus: [9] Who shall suffer justice, everlasting destruction from the presence of the Lord and from the glory of his strength: [10] When he

(*a*) T.R. omits "but." (*b*) Or life. (*c*) Or coming.

shall come to be glorified in his saints, and to be wondered at in all those that have believed, (because out testimony to you was believed) in that day. 11 To which *end* also we pray always for you, that you may be counted worthy of the vocation of our God, and may fulfil all good pleasure of goodness and work of faith in power: 12 That the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

II.

BUT we entreat you, brethren, concerning the presence (*a*) of the Lord Jesus Christ, and our gathering together around him, 2 That ye be not hastily shaken from your soberness of mind, nor be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of the Lord (*b*) is present. 3 Let not any one deceive you, by any means, because the apostasy must come first, and there must be revealed that MAN OF LAWLESSNESS, the son of perdition: 4 He that withstands and exalts himself above all that is called God, or an object of worship, so that he (*c*) sits down in the temple of God, exhibiting himself that he is God. 5 Remember ye not, that when I was yet with you, I told you these things? 6 And now you know what restrains, that he may be revealed in his own time. 7 For the mystery of lawlessness already energizes, only till he that now restrains be out of the way; 8 And then shall the Lawless One be revealed, whom the Lord Jesus shall kill with the spirit of his mouth and shall abolish with the splendor of his presence. 9 But the presence *of that lawless one* is according to the energy of Satan, in all power and signs and wonders of falsehood, 10 And in all deceit of injustice to them that are destroyed, because they received not the love of the truth that they might be saved. 11 And for this cause does God send them energized delusion, that they should believe the falsehood: 12 That they all may be judged who have not believed the truth but had pleasure in injustice.

13 But as for us we are bound to give thanks to God always concerning you brethren, beloved of the Lord, that God took you from the beginning unto salvation, in sanctification of the Spirit and belief of the truth. 14 Unto which he called you, through our glad tidings, to the obtaining of the glory of our Lord Jesus Christ. 15 So then, brethren, stand firm, and hold fast the teaching which you were taught, whether

(*a*) Or "coming." (*b*) T.R. "of Christ." (*c*) T.R., "as God."

through our word or by our epistle. [16] Now our Lord Jesus Christ himself, and God even our Father, who loved us and gave *us* everlasting consolation and good hope in grace, [17] Comfort your hearts and establish you in every good work and word.

## III.

AS for the rest, brethren, pray for us, that the word of the Lord may run and be glorified, even as also with you: [2] And that we may be delivered from unmanageable and wicked men: for all have not the faith. [3] But the Lord is faithful, who shall stablish you and guard you from the evil. [4] And we have confidence in the Lord concerning you, that things which we command ye do, and will do. [5] And may the Lord direct your hearts into the love of God, and into the patient endurance of Christ.

[6] Now we enjoin you, brethren, in the name of the Lord Jesus Christ, to withdraw yourselves from every brother that walks disorderly, (*a*) and not according to the tradition which they received from us. [7] For yourselves know how ye ought to imitate us; because we behaved not ourselves disorderly among you. [8] Neither did we eat bread of any one for naught, but in toil and hardship, working night and day, that we might not be chargeable to any of you: [9] Not because we have not authority, but that we might give ourselves as an example to you to imitate us. [10] For also when we were with you, we commanded you, If any one will not work, neither let him eat. [11] For we hear that there are some walking among you disorderly, not working at all, but being busybodies. [12] Now such we command and exhort in the Lord Jesus Christ, that working with silence they eat their own bread. [13] But ye, brethren, be not weary in well doing. [14] But if any one obey not our word by this epistle, mark that man, keep no company with him, that he may be ashamed. [15] And count him not as an enemy, but admonish him as a brother. [16] But may the Lord of peace himself give you peace always in every place. The Lord *be* with you all. [17] The salutation of me Paul with mine own hand, which is a token in every epistle: thus I write. [18] The grace of our Lord Jesus Christ be with you all.—THE SECOND TO THE THESSALONIANS.

(*a*) Or, out of the ranks.

# TO TIMOTHY, I.

PAUL an apostle of Christ Jesus according to the command of God our Saviour, and of Christ Jesus our hope.
2 To Timothy a genuine child in faith : grace, mercy, peace, from God the Father and Christ Jesus the Lord. 3 As I entreated thee to continue still in Ephesus, when I was departing into Macedonia, that thou mightest charge some not to teach other doctrines : 4 Nor to give heed to fables and interminable genealogies, which occasion disputes rather than God's administration which is in faith. 5 But the end of the command is love, out of a pure heart, and a good conscience, and faith unfeigned : 6 From which some having missed that mark have turned aside to foolish talking, 7 Desiring to be law-teachers, neither understanding what they say, nor concerning what things they positively affirm. 8 But we know that the law *is* good, if any one uses it lawfully : 9 Knowing this that law is not enacted for a righteous person, but for *the* lawless and insubordinate for *the* ungodly and sinful, for *the* unholy and profane, for smiters of fathers (*a*) and smiters of mothers (*b*); for manslayers, 10 For whoremongers, sodomites, man-stealers, liars, perjurers, and if any other thing that is contrary to the sound teaching ; 11 According to the glad tidings of the glory of the happy God, with which I was entrusted. 12 I give thanks to him who gave me power, Christ Jesus our Lord, who counted me faithful putting me into service, 13 Him who was before a blasphemer, and a persecutor, and an insulter : but I received mercy, because being ignorant, I acted in unbelief ; 14 But the grace of our Lord has superabounded with faith and love which is in Christ Jesus. 15 Faithful is the word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, first of whom I am. 16 However, for this cause I obtained mercy, that in me, first, Christ Jesus might exhibit the whole of his longsuffering for a pattern to those who should hereafter believe on him into life everlasting. 17 Now to the King of the ages, incorruptible, invisible, only God, be honor and glory to the ages of ages. Amen.

18 This charge, child Timothy, I commit to thee, according to the former prophecies concerning thee, that thou mayest war in them, the good warfare ; 19 Holding faith, and a good conscience, which some having thrust away, concerning the

(*a*) Or, parricides. (*b*) Or, matricides.

faith have made shipwreck: [20] Of whom is Hymenius and Alexander, whom I delivered up to Satan, that they may *be* taught by chastisement not to blaspheme.

II.

I EXHORT therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made in behalf of all men; [2] For kings, and all those in dignity; that we may lead a tranquil and quiet life in all godliness and dignity of character. [3] For this is good and acceptable in the sight of our Saviour, God; [4] Who wills all men to be saved and to come to the certain knowledge of the truth. [5] For *there is* one God, one Mediator also between God and men, a man, Christ Jesus: [6] Who gave himself a ransom for all, and a testimony for its own seasons: [7] For which I was appointed a herald, and an apostle, (I speak truth, I do not falsify) a teacher of nations in faith and truth. [8] I will, then, that the MEN pray in every place, lifting up holy hands, without wrath and contention. [9] In like manner, that WOMEN adorn themselves in orderly apparel, with modesty and soberness of mind; not with braided hair, and gold, or pearls, or expensive clothing; [10] But, which becomes women professing godliness, through good works. [11] Let a woman learn in silence, in all subjection; [12] But I suffer not a woman to teach nor to assume authority over man, but to be in silence. [13] For Adam was first formed, then Eve. [14] And Adam was not deceived, but the woman having been seduced by the deceit came into transgression; [15] Nevertheless she shall be saved through her child-bearing, if they continue in faith and love and holiness with sober-mindedness.

III.

THE word is faithful, If any one earnestly desire an OVERSEER'S office, he desires a good work. [2] The overseer then must be irreproachable, husband of one wife, vigilant, of sound mind, decorous, hospitable (*a*), apt in teaching; [3] Not intemperate (*b*) in wine, no striker (*c*), but gentle, averse from contention, not a lover of money; [4] Presiding well over his own house, having his children in subjection with all decorum; [5] (But if one know not how to preside over his own house, how shall he take care of the assembly of God?) [6] Not a new convert, lest being inflated, he may fall into condemnation of the devil. [7] And it behoves him to have also

(*a*) Literally, "a lover of strangers." (*b*) Intoxicated and abusive. (*c*) T.R., "not greedy of filthy lucre." See Tit. i.7.

a good testimony from those without, that he may not fall into reproach and a snare of the devil. [8] DEACONS, in like manner, *must be* dignified (*a*), not double-tongued, not addicted to much wine, not eager for base gain; [9] Holding the mystery of the faith and of a pure conscience. [10] And let these first be proved, and then let them serve as deacons, not being under reproach. [11] Let WOMEN (*b*) in like manner be dignified (*a*), not devils (*c*), sober, faithful in all things. [12] Let deacons, *each one*, be a husband of one wife, presiding well over their children, and their own houses. [13] For they that have served well as deacons, obtain for themselves a good standing place, and great boldness in the faith which is in Christ Jesus. [14] These things I write to thee, hoping to come to thee shortly: [15] But if I should delay, that thou mayest know how thou oughtest to behave thyself in the house of God, which is an assembly of the living God, a pillar and ground of the truth. [16] And confessedly great is the mystery of godliness; who (*d*) was manifested in flesh, was justified in Spirit, seen of angels, proclaimed among nations, was believed on in the world, received up in glory.

## IV.

BUT the Spirit expressly says, that in subsequent times some will apostatize from the faith, giving heed to seducing spirits and teachings of demons; [2] Speaking lies in hypocrisy, having their own conscience cauterized with a brand; [3] Forbidding to marry, *enjoining* to abstain from food, which God created to be partaken of with thanksgiving for them that believe and fully know the truth. [4] For every creature of God is good, and nothing to be refused, being received with thanksgiving; [5] For it is sanctified through God's word and intercession.

[6] By setting forth these things to the brethren thou wilt be a good deacon of Christ Jesus, nourished with the words of the faith and the good teaching which thou hast strictly followed. [7] But the profane and old women's fables avoid, and train thyself to godliness. [8] For bodily training (*e*) profits for a little time, but godliness is profitable for all things, having promise of life that now is, and of that which is about *to* come. [9] Faithful *is* the word, and worthy of all acceptation. [10] For this *end* we both toil and agonize, because

(*a*) Or, "venerable." (*b*) Most likely deaconesses, like one in Rom. xvi. 1. (*c*) *Diabolous.* (*d*) T.R. "God," for which also there is considerable authority, though not equal to what is given in the text.
(*e*) *Gumnasia*, as persons are trained for a race.

we have hoped upon the living God, who is the Saviour of all men, especially of believers. [11] These things enjoin and teach. [12] Let no one despise thy youth; but become a model of the believers, in word, in conduct, in love (*a*), in faith, in chastity. [13] Till I come give attention to the reading (*b*), to the exhortation, to the teaching. [14] Neglect not the gift that is in thee, which was given thee through prophecy with the laying on of the hands of the eldership. [15] Make these things thy care; be occupied in them, that thy proficiency may be manifest in all. [16] Give heed to thyself and to the teaching; continue in them; for, in doing this, thou shalt both save thyself and those hearing thee.

## V.

A SENIOR rebuke not sharply, but exhort him as a father; the younger men as brothers: [2] Old women, as mothers; younger women, as sisters, in all chastity. [3] Honor widows who are really widows; [4] But if any widow has children, or grandchildren, let them learn first to show piety to their own family, and to give back a recompense to their progenitors, for this is (*c*) acceptable in the sight of God. [5] Now she that is really a widow, and is left entirely alone, hopes in God, and continues in supplications and in prayers night and day. [6] But she that is given to dissipation is dead while living. [7] And these things enjoin, that they may be irreproachable. [8] But if any provides not for his own, and specially those of his own house, he has denied the faith and is worse than an unbeliever. [9] Let a widow be enrolled (*d*), who is not less than sixty years old, having been a wife of one husband. [10] Borne witness to for good works; if she brought up children, if she entertained strangers, if she washed the saints' feet, if she relieved the afflicted, if she diligently followed every good work. [11] But younger widows decline; for when they shall wax wanton against Christ they wish to marry, [12] Incurring judgment, because they cast away their first faith. [13] And at the same time they learn to be idle, going about the houses; and not only idlers, but also gossippers, and busybodies, speaking what is not becoming. [14] I wish therefore that the younger ones marry, bear children, guide the house, to give no occasion to the adversary for reproach. [15] For some already have turned aside after Satan. [16] If any *man or* woman that believes has widows,

(*a*) T.R. "in spirit." (*b*) In assembly, or for the benefit of others (*c*) T.R., "good and." (*d*) This seems to have been some special band of widows.

let such support them, and let not the assembly be burdened; that those who are really widows may be supported.

17 Let the ELDERS that preside well be esteemed worthy of double honor, especially those laboring in word and teaching: 18 For the scripture says, "Thou shalt not muzzle an ox, while treading out corn;" and "The laborer is worthy of the reward." 19 Against an elder receive not an accusation except upon the testimony of two or three witnesses. 20 Those that sin convict before all, that the rest also may fear. 21 I testify before God, and Christ Jesus, and the approved angels, that thou guard these things without prejudging, doing nothing by partiality. 22 Lay hands hastily on no one, neither participate in others' sins: keep thyself chaste. 23 Be thou no longer a water-drinker, but use a little wine, on account of thy stomach, and thy frequent sicknesses. 24 Of some men the sins are previously manifest, going before to judgment; and some indeed follow after. 25 In like manner, the good works of some are previously manifest, and those that are otherwise cannot be concealed.

## VI.

LET as many bondsmen as are under a yoke, esteem their own masters worthy of all honor, that the name of God and the teaching be not blasphemed. 2 And those having believing masters, let them not despise *them* because they are brethren, but rather serve the more because they are believers and beloved who are joint-partakers of the benefit. These things teach and exhort. 3 If any one teach differently, and consent not to sound words, even those of our Lord Jesus Christ, and the teaching which is according to godliness, 4 He is puffed up with pride, knowing nothing: but is distempered about questions and strifes of words, out of which arise envy, strife, blasphemies, wicked surmisings, 5 Incessant quarrellings of men depraved in mind, and defrauded of the truth, supposing godliness to be a gainful trade: withdraw from such. 6 But godliness with a competency is great gain. 7 For we brought nothing into the world, because neither can we carry anything out. 8 But having food and covering, we shall be therewith sufficiently provided. 9 But they that aim to be rich fall into temptation and a snare, and *into* many foolish and hurtful inordinate desires which drown men in destruction and perdition. 10 For a root of all the evils is the love of money: after which while some were lusting, they wandered away from the faith and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things: but pursue
righteousness, godliness, faith, love, patient endurance,
meekness. 12 Agonize the good agony of the faith, lay hold
on the everlasting life, whereunto thou wast called, and
didst confess the good confession before many witnesses.
13 I charge thee before that God who makes alive all things,
and before Jesus Christ, who witnessed before Pontius
Pilate the good confession; 14 That thou keep the command
unspotted, irreproachable, till the appearance of our Lord
Jesus Christ; 15 Which in his own seasons he will exhibit
*who is* the happy and only potentate, the King of kings, and
Lord of lords; 16 Who only has immortality (*a*) dwelling in
light unapproachable; whom no one of men ever saw, or is
able to see; to whom be honor and everlasting might.
Amen. 17 Those who are rich in the present age charge not
to be high-minded, nor to hope in the uncertainty of riches;
but in God who supplies to us all things richly for enjoy-
ment: 18 To do good, to be rich in good works, to be liberal
in imparting, willing to communicate; 19 Treasuring up to
themselves a good foundation for the future, that they may
lay hold on the true life. 20 O Timothy, guard that which is
committed to thy trust, turning away from the profane, vain
babblings and oppositions of the falsely named knowledge;
21 Which some professing missed the mark concerning the
faith.—THE FIRST TO TIMOTHY.

## TO TIMOTHY, II.

PAUL, an apostle of Christ Jesus, by the will of God,
according to the promise of life which is in Christ
Jesus, 2 To Timothy my beloved child: Grace, mercy, peace
from God the Father, and Christ Jesus our Lord. 3 I am
thankful to God, whom I serve from *my* ancestors with a
pure conscience, that I have unceasing remembrance of thee
in my supplications night and day; 4 Desiring greatly to see
thee, remembering thy tears, that I may be filled with joy;
5 Calling to remembrance the unfeigned faith which was in
thee, which dwelt first in thy grandmother Lois, and thy
mother Eunice; and I am persuaded that also in thee.
6 For which cause I remind thee, to stir up the gift of God
which is in thee through the putting on of my hands. 7 For
God gave us not a spirit of cowardice, but of power, and of

(*a*) Or, deathlessness, as in 1 Cor. xv. 53, 54: it occurs only thrice.

love, and of self-government. 8 Be not thou ashamed therefore of the testimony of our Lord, nor yet of me his prisoner; but do thou jointly suffer evil for the glad tidings, according to the power of God; 9 Who saved us and called *us* with a holy vocation, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before the times of the ages, 10 But now is made manifest by the appearing of our Saviour Christ Jesus, who has counterworked death, and illustrated life and incorruptibility through the glad tidings: 11 For which I was appointed an herald, and an apostle, and a teacher. 12 For which cause also I suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to guard to that day the deposit which I have committed to him. 13 Take an example of the sound words, which thou heardest from me, in faith and love which is in Christ Jesus. 14 The good deposit guard through the Holy Spirit that dwells in us.

15 Thou knowest this, that all those in Asia turned away from me; of whom are Phygelus and Hermogenes. 16 The Lord give mercy to the house of Onesiphorus; because he often refreshed me, and was not ashamed of my chain; 17 But having been in Rome, he sought very diligently, and found *me*. 18 The Lord grant to him, that he may find mercy of the Lord in that day: and how many things he ministered in Ephesus thou knowest very well.

## II.

THOU, therefore, my child, be strong in the grace that is in Christ Jesus. 2 And the things which thou heardest from me through many witnesses, these commit thou to faithful men, such as shall be competent to teach others also. 3 Suffer hardship with me as a good soldier of Christ Jesus. 4 No one going as a soldier, entangles himself with the occupations of life, that he may please him who enlisted him. 5 And if a man also contend in the games, he is not crowned, unless he contend according to the rules. 6 The laboring husbandman ought to partake first of the fruits. 7 Consider what I say, for the Lord will give thee understanding in all things. 8 Remember Jesus Christ, raised out of the dead, of the seed of David, according to my glad tidings, 9 In which I suffer trouble, *even* unto chains, as an evil-doer: but the word of God is not chained. 10 For this cause I endure all things for the sake of the approved, that they also may obtain the salvation which is in Christ Jesus,

with everlasting glory. [11] Faithful *is* the word: for if we died together we shall also live together. [12] If we endure, we shall also reign together: if we shall deny him, he also will deny us: [13] If we are faithless, he remains faithful, for he cannot deny himself.

[14] Of these things put *them* in remembrance, earnestly testifying to *them* in the presence of the Lord, not to dispute about words, tending to no profit, to the subverting of the hearers. [15] Study to present thyself approved to God, a workman not ashamed, skilfully expounding the word of the truth. [16] But shun the profane babblings: for they will advance to a greater measure of ungodliness. [17] And their word will eat, as does a gangrene; of whom are Hymeneus and Philetus; [18] Who concerning the truth missed the mark, saying, The resurrection is past already; and overthrow the faith of some. [19] Nevertheless God's firm foundation stands, having this seal, "The Lord knows them that are his;" and "let every one that names the name of the Lord depart from unrighteousness." [20] But in a great house there are not only vessels of gold and of silver, but also of wood and of earthenware; and some for honor, and some for dishonor. [21] If then any one shall cleanse himself from these, he will be a vessel for honor, sanctified, and profitable to the master, prepared for every good work. [22] But flee youthful inordinate desires; pursue righteousness, faith, love, peace, with those that call on the Lord with a pure heart. [23] But the foolish and uninstructive questions decline, knowing that they beget contentions. [24] And the bond-servant of the Lord must not be contentious, but be gentle towards all, apt to teach, enduring evil, [25] In meekness instructing those that oppose themselves; if God peradventure may give them a change of mind to the full knowledge of truth; [26] That they may recover sobriety out of the snare of the devil, having been taken captive alive by him, at his will.

## III.

BUT this know, that in the last days terrific seasons will come. [2] For men will be self-lovers, money-lovers, boasters, haughty, blasphemers, disobedient to parents, unthankful, unholy, [3] Without natural affection, implacable, slanderers, without self-control, fierce, not lovers of those who are good, [4] Betrayers, headstrong, besotted with pride, lovers of pleasure rather than lovers of God; [5] Having a form of godliness, but denying the power thereof; from these also turn

away. 6 For of these are those entering into houses, and leading captive silly women, laden with sins, led away by various inordinate desires, 7 Ever learning and never able to come to the full knowledge of the truth. 8 Now even as Jannes and Jambres resisted Moses, so also these resist the truth, men wholly corrupted in mind, disapproved concerning the faith. 9 Notwithstanding they shall not advance farther; for their foolishness shall be very plain to all, as theirs also became. 10 But thou hast been a follower of my teaching, manner of life, purpose, faith, forbearance, love, patient endurance, 11 The persecutions, the sufferings; such as happened to me in Antioch, in Iconium, in Lystra; such persecutions as I endured, and out of all the Lord delivered me. 12 And all indeed that will live godly in Christ Jesus shall be persecuted. 13 But wicked men and impostors shall wax worse and worse, deceiving and being deceived. 14 But thou, continue thou in the things which thou didst learn, and wast assured of, knowing from whom thou hast been instructed; 15 And that from an infant thou knowest the sacred scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. 16 All scripture inspired by God is also profitable for teaching, for conviction, for correction, for discipline which is in righteousness; 17 That the man of God may be complete, thoroughly fitted for every good work.

## IV.

I BEAR witness before God and Christ Jesus, who will judge living and dead, and by his appearing and his reign: 2 Proclaim the word; be thou urgent in season, out of season, convict, rebuke, exhort in all longsuffering and teaching. 3 For the time will come when they will not endure sound teaching, but after their own inordinate desires they shall heap up to themselves teachers, having an itching ear. 4 And they shall indeed turn away their ears from the truth, but shall turn aside to fables. 5 But be thou watchful in all things, bear evil treatment, do the work of an evangelist, fully accomplish thy ministry. 6 For I am already being poured out, and the season of my weighing anchor to depart is at hand. 7 I have agonized the good agony, I have finished the race, I have guarded the faith: 8 Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me in that day: but not only to me, but also to all those that have loved his appearing. 9 Earnestly endeavor to come to me soon; 10 For Demas

forsook me, having loved the present age, and went into Thessalonica; Crescens into Galatia; Titus into Dalmatia; [11] Luke alone is with me. Take Mark and bring him with thee; for he is profitable for me for ministration. [12] But Tychicus I sent to Ephesus. [13]The cloak which I left at Troas with Carpus, when thou comest bring with thee, and the books, especially the parchments. [14] Alexander the coppersmith did me much evil; the Lord may reward him according to his works: [15] Of whom be thou also guarded; for he greatly withstood our words. [16] In my first defence no one stood with me, but all forsook me: may it not be imputed to them! [17] But the Lord stood by me, and strengthened me; that through me the proclamation might be fully made, and all the nations might hear; and I was delivered out of the lion's mouth. [18] The Lord will deliver me from every work of wickedness, and will save me into his heavenly kingdom; to whom be the glory for the ages of ages. Amen. [19] Salute Prisca and Aquila, and the household of Onesiphorus. [20] Erastus remained in Corinth; but Trophimus I left at Miletus sick. [21] Endeavor to come before winter. Eubulus salutes thee, and Pudens, and Linus, and Claudia, and all the brethren. [22] The Lord Jesus Christ be with thy spirit. Grace be with you.

## TO TITUS.

PAUL, a bondsman of God, and an apostle of Christ Jesus, according to *the* faith of God's approved, and a full knowledge of *the* truth which *is* according to godliness; [2] In hope of life everlasting, which God, who cannot lie, promised before the times of the ages, [3] That in its own seasons made manifest his word in a proclamation with which I was entrusted according to the command of our Saviour, God, [4] To Titus my genuine child, by the common faith; Grace *and* peace, from God the Father, and Christ Jesus our Saviour. [5] For this cause, I left thee behind in Crete, that thou shouldest further set in order the things that are wanting, and constitute elders in every city, as I prescribed to thee. [6] If any one is irreproachable, the husband of one wife, having faithful children, not accused of profligacy, or insubordination. [7] For it behoves the overseer to be irreproachable, as God's steward; not obstinate, not irascible, not disorderly through wine, not a striker, not greedy of base gain; [8] But a lover of hospitality, a lover of

goodness, of sound mind, just, holy, temperate; [9] Holding fast the faithful word according to the teaching, that he may be able both to exhort in the sound teaching, and refute the gainsayers. [10] For there are many insubordinate, vain talkers, and mind-deceivers, especially those of the circumcision: [11] Whose mouths must be stopped; who overturn whole households, teaching things which they ought not, for the sake of base gain. [12] One of themselves, a prophet of their own, said, "Cretans are always liars, evil wild beasts, sluggish gluttons." [13] This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; [14] Not giving heed to Jewish fables and commands of men that turn themselves away from the truth. [15] All things indeed *are* pure to the pure: but unto those that are defiled and unbelieving nothing *is* pure: but both their mind and their conscience are defiled. [16] They profess to know God; but by their works they deny him, being abominable, and disobedient, and as to every good work rejected.

II.

BUT do thou speak the things which become the sound teaching; [2] That aged men be of sound mind, grave, discreet, sound in the faith, in love, in patient endurance. [3] That aged women in like manner *be* in deportment as becomes sacred persons, not devils, not enslaved to much wine, good teachers; [4] That they may teach the young women to be sober, lovers of their husbands, lovers of their children, [5] Discreet, chaste, workers at home, good, subject to their own husbands, that the word of God may not be blasphemed. [6] The younger men in like manner exhort to be sober minded. [7] In all things showing thyself a pattern of good works; in the teaching, incorruptness, gravity, [8] A sound word, not to be condemned; that he who is opposed may be ashamed, having nothing vile to say against us. [9] Bondsmen to be subject to their own masters, in all things to give satisfaction, not contradicting; [10] Not secretly stealing, but showing all good fidelity: so that the teaching of our Saviour God they may adorn in all things. [11] For the grace of God has shined out which brings salvation to all men, [12] Disciplining us in order that, denying ungodliness and worldly desires, we should live soberly, justly, and godly in the present age, [13] Waiting for the happy hope, and the appearing of the glory of the great God even our Saviour Jesus Christ; [14] Who gave himself on our behalf, that he might

redeem us from all lawlessness, and purify to himself a peculiar people, zealous of good works; these things speak, and exhort, and rebuke with all authority. Let none despise thee.

III.

PUT them in mind to be subject to governments and authorities, to obey rule, to be ready to every good work, [2] To blaspheme no one, not to be quarrelsome, gentle, showing all meekness to all men. [3] For we ourselves also were once foolish, disobedient, led astray, being enslaved to various inordinate desires and pleasures, living in malice and envy, detestable, hating one another. [4] But when the kindness and the love to man appeared, of our Saviour God; [5] Not from works of righteousness which we did, but according to his own mercy he saved us, through a bath of regeneration, even *the* renewal of the Holy Spirit; [6] Which he shed forth on us richly through Jesus Christ our Saviour; [7] That having been justified by His grace, we should become heirs according to the hope of everlasting life. [8] Faithful is the word, and concerning these things I wish thee to affirm constantly, in order that they who have believed God, may be careful to excel in good works. These are the things good and profitable to men. [9] But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain. [10] A sectarian (*a*), after a first and a second admonition, reject; [11] Knowing that such an one is thoroughly perverted and sins, being self-condemned. [12] When I shall send Artemas to thee, or Tychicus, earnestly endeavor to come to me to Nicopolis: for there I have determined to winter. [13] Zenas the lawyer, and Apollos, diligently send forward on their journey, that nothing may be lacking to them. [14] But let them learn, ours also, to excel in good works for the necessary wants, that they may not be unfruitful. [15] All that are with me salute thee. Salute those that are attached to us in the faith. Grace be with you all.—To TITUS.

## TO PHILEMON.

PAUL, a prisoner of Christ Jesus, and Timothy the brother, to Philemon the beloved and our fellow-laborer, [2] And to the beloved Apphia our sister, and Archippus our fellow-soldier, and to the assembly in thy house: [3] Grace to you,

(*a*) Sect-maker, or sect-chooser.

and peace, from God our Father and the Lord Jesus Christ.
4 I thank my God always, making mention of thee in my
prayers, 5 Hearing of thy love, and the faith which thou
hast towards the Lord Jesus, and unto all the saints, 6 So
that the joint participation of thy faith may become effective
in the full knowledge of every good thing which is in us
in regard to Christ. 7 For I had much joy and consolation
over thy love, because the hearts of the saints are refreshed
by thee, brother. 8 Wherefore, having much freedom of
speech in Christ to enjoin thee what is becoming, 9 Yet for
love's sake I rather beseech being such an one as Paul the
aged, and now also a prisoner of Christ Jesus. 10 I beseech
for mine own child Onesimus, whom I begat in bonds,
11 Who formerly was to thee unprofitable, but now profitable
both to thee and to me. 12 Whom I have sent back to thee;
receive him, that is mine own heart: 13 Whom I was pur-
posing to retain with myself, so that in thy stead he might
minister unto me in the bonds of the glad tidings; 14 But
without thy consent I would do nothing, that thy good
service might not be of necessity, but willingly. 15 For per-
haps he therefore departed for an hour, so that thou mayest
receive him for ever; 16 No longer as a bondsman, but above
a bondsman, a brother beloved, especially to me, but now
much more to thee, both in the flesh and in the Lord. 17 If,
then, thou regardest me as a joint participator, receive him
as myself. 18 But if he has wronged thee, or owes thee any-
thing, set that down to my account. 19 I, Paul, have written
it with my own hand; I will repay: that I may not say
unto thee how thou owest unto me even thine own self
besides. 20 Yes, brother, let me have profit of thee in the
Lord: refresh my heart in Christ.
21 Having confidence in thy obedience, I have written to
thee, knowing that thou wilt do even more than I say.
22 But at the same time prepare me also a lodging: for I
hope that through your prayers I shall be granted to you.
23 Epaphras, my fellow-captive in Christ Jesus, salutes
thee: 24 Mark, Aristarchus, Demas, Luke, my fellow-labor-
ers. 25 The grace of our Lord Jesus Christ be with your
Spirit.—To PHILEMON.

## TO THE HEBREWS.

GOD who in several portions and in different manners in
ancient times spoke to the fathers in the prophets,
2 At the end of these days spake unto us in *his* Son, whom

he constituted heir of all things, through whom also he made the ages; [3] Who being the radiance of *his* glory and the express image of his essential nature, and upholding all things by the word of his power, when he had made a purification from sins, sat down at the right hand of the majesty on high, [4] Having become so much superior to the angels as he has inherited a more excellent name than they. [5] For to which of the angels did he ever say, "Thou art my Son, I this day have begotten thee?" and again, "I will be to him for a Father and he shall be to me for a Son?" [6] And when he brings again the first-born into the habitable earth, he says, "And let all the angels of God worship him." [7] And indeed to the angels he says, "Who makes his angels winds, and his ministers a flame of fire." [8] But to the Son, "Thy throne, O God *is* for ever and ever, and the sceptre of thy kingdom *is* the sceptre of rectitude. [9] Thou hast loved righteousness, and hated lawlessness; therefore, O God, thy God anointed thee, with the oil of gladness, above thy associates;" [10] And, "Thou, Lord, in the beginning, didst found the earth, and the heavens are works of thy hands: [11] They shall perish, but thou remainest, and they all shall become old as a garment; [12] And as a mantle thou shalt fold them up, *and* as a garment, they will be changed; but thou art the same, and thy years shall never fail." [13] But to which of the angels said he at any time, "Sit thou at my right hand, till I make thine enemies a footstool of thy feet?" [14] Are they not all ministering spirits sent forth for ministering on account of those who are about to inherit salvation?

## II.

FOR this reason we ought more abundantly to attend to the things which we have heard, lest at any time we should fall away. [2] For if the word spoken by angels was firm, and every transgression and disobedience received just retribution; [3] How shall we escape, if we have neglected so great salvation? which began to be spoken by the Lord, and was confirmed to us by those who heard; [4] God also bearing joint-witness, both by signs and prodigies, and various acts of power, and distributions of *the* Holy Spirit, according to his own will? [5] For not unto the angels has he put in subjection the habitable earth about to come, concerning which we speak. [6] But one has testified fully in a certain place, saying, "What is man, that thou dost remember him? or the Son of man, that thou overseest him with favor? [7] Thou madest him a little while inferior to

angels: thou didst crown him with glory and honor (*a*). [8] All things thou didst put in subjection under his feet." For in subjecting all things to him, he left nothing unsubjected. But now we see not yet all things subjected to him. [9] But we behold him, "who was made a little while inferior to angels," Jesus, through the suffering of death, "crowned with glory and honor," so that by the grace of God he experienced death on behalf of all (*b*). [10] For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons into glory, to make perfect the leader of their salvation through sufferings. [11] For both he that sanctifies and they who are sanctified *are* all from one, for which cause he is not ashamed to call them brethren, [12] Saying, "I will declare thy name to my brethren; in the midst of the assembly, I will praise thee." [13] And again, "I will put my trust in him." And again, "Behold I and the children whom God gave me." [14] Since, then, the children have been joint participators of blood and flesh, he also, in like manner, took part in the same, that through death he might render ineffectual him who had the power of death, that is, the devil; [15] And set free as many as by fear of death through the whole of their life were subject to slavery. [16] For indeed he takes not hold of angels; but of the seed of Abraham he takes hold. [17] Wherefore it behoved him in all things to be made like the brethren, that he might be a merciful and faithful high priest in things *relating* to God, to make propitiation for the sins of the people. [18] For in that he suffered himself, being tried, he is able to succor those who are tried.

## III.

WHEREFORE, holy brethren, partakers of a heavenly vocation, observe accurately the Apostle and High Priest of our confession, Jesus, [2] Who is faithful to him, who constituted him, as also *was* Moses in all his house; [3] For he was counted worthy of greater glory than Moses, inasmuch as he who has built the house has more honor than the house. [4] For every house is built by some one, but he that built all things *is* God. [5] And Moses indeed *was* faithful in all his house as steward, for a testimony of the things to be spoken after; [6] But Christ as a Son, over His house, whose house we are, if we should hold fast the confidence and the boasting of the hope. [7] Therefore as the Holy

(*a*) T.R., "and didst set him over the works of thy hands." (*b*) *Pantos.*

Spirit says, "To-day if ye will hear his voice, 8 Harden not your hearts, as in the bitter provocation; in the day of the trial in the desert. 9 When your fathers tried *me*, by way of proving me, and saw my works forty years. 10 Wherefore I was indignant with this race, and I said, Always do they go astray in *their* heart, and have not known my ways. 11 So I sware in my wrath, They shall not enter into my rest." 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, apostatizing from the living God. 13 But exhort one another daily, while it is called to-day; that none of you may be hardened by the deceitfulness of sin. 14 For we are become partners of Christ, if our first confidence we hold fast to the end. 15 In that it is said, "To-day, if you will hear his voice, harden not your hearts *as* in the bitter provocation;" 16 For who was it that, having heard bitterly provoked? Why indeed were they not all that went out of Egypt by Moses? 17 But with whom was he indignant forty years? *Was it* not with those who sinned, whose carcases fell in the desert? 18 And to whom did he swear that they should not enter into his rest? but to them that were wilfully disobedient? 19 And we see that they were not able to enter in because of unbelief.

## IV.

LET us therefore fear, lest, a promise of entering into his rest being left, any of you should actually fall short of it; 2 For unto us also the glad tidings have been proclaimed, as well as to them; but the word which they heard did not profit them because they were not united by faith with them; 3 For we who believed enter into the rest; as he said, "So I swore in my wrath they shall not enter into my rest," although the works had been completed from the formation of the world. 4 For he has spoken somewhere concerning the seventh-*day* thus; "And God rested on the seventh-day from all his works;" 5 And in this again: "They shall not enter into my rest." 6 Since then it remains that some do enter into it, and those to whom the glad tidings were first proclaimed did not enter in because of disobedience; 7 Again he appoints a certain day, saying in David, "To-day," after so long a time, as it has been said, "To-day, if ye will hear his voice, harden not your hearts." 8 For if Joshua had caused them to rest, then he would not after this have spoken concerning another day. 9 There remains therefore a divine sabbath-keeping to the people of God. 10 For he that

is entered into his rest, he also has rested from his works, as God *did* from his own.

11 Therefore let us earnestly strive to enter into that rest. that no one may fall after the same example of disobedience, 12 For the word of God *is* living, and energetic, and sharper than any two edged sword, piercing even to the parting both of life and spirit, both of joints and marrow, and a discerner of the thoughts and intentions of the heart. 13 And there is not a creature concealed in his presence; but all things *are* naked and laid bare to the eyes of him to whom we must give account. 14 Having therefore a great High-priest, who has passed through the heavens, Jesus the Son of God, let us hold fast the confession. 15 For we have not an High-priest unable to sympathize with our weaknesses; but tried in all things according to our likeness, apart from sin. 16 Let us therefore approach with freedom of speech the throne of grace, that we may receive mercy and find grace for seasonable support.

## V.

FOR every high priest taken from men, is appointed on behalf of men in things *relating* to God, that he may offer both gifts and sacrifices for sins; 2 Being able to compassionate the ignorant and deceived; since he himself also is compassed with weakness; 3 And on account of this, he must even as for the people, so also for himself, make offering for sins. 4 And no one takes to himself this honor, but he who is called by God, even as Aaron. 5 And thus Christ did not glorify himself to become high priest; but he who said to him, "Thou art my Son, I to-day have begotten thee." 6 Even as also in another *place*, he says, "Thou *art* a priest for ever, after the order of Melchisedec:" 7 Who, in the days of his flesh, offered up both supplications and earnest entreaties to him who was able to save him out of death, with strong wailing and tears, and was heard because of his reverent submission: 8 Though, being a Son, he learned obedience from the things which he suffered; 9 And having been perfected, he became to all those obeying him, author of everlasting salvation; 10 Having been addressed by God, High priest after the order of Melchisedec. 11 Of whom we have much to say, and difficult to be explained, seeing ye have become sluggish hearers. 12 For though, for the time, ye ought to be teachers, you have again need that one should teach you certain first rudiments of the oracles of God, and have become such as have need of milk, and not of solid

food : [13] For every one who is partaking of milk is unskilled in the word of righteousness, for he is a babe ; [14] But the solid food belongs to those that are perfect, who by use have their senses exercised to discern both good and evil.

VI.

[1] THEREFORE, leaving discourse concerning the beginning of Christ, let us progress towards perfection ; not again laying a foundation for a change of mind from dead works, and of faith on God ; [2] Of the teaching of immersions, and of imposition of hands, and of resurrection of the dead, and of everlasting judgment ; [3] And this we will do if God permit. [4] For *it is* impossible for those once having been enlightened, and having experienced the heavenly gift, and have been made partakers of the Holy Spirit, [5] And having experienced the good word of God, and the powers of the age about to come, [6] And have fallen away, to renew *them* again into a change of mind, seeing they are crucifying again for themselves the Son of God, and putting *him* to public shame. [7] For land, which drinks in the rain, which comes often upon it, and brings forth herbage for those for whom also it is tilled, receives blessing from God ; [8] But if it bears thorns and thistles it *is* rejected, and nigh to a curse ; whose end *is* to be burned.

[9] But we are persuaded concerning you, beloved, better things, and such as are connected with salvation, though even thus we speak. [10] For God *is* not unjust to forget your work, and (*a*) the love which you showed toward his name, having rendered service to the saints, and in now serving *them*. [11] But we desire earnestly that each one of you exhibit to full view the same diligence, for the full assurance of hope unto the end ; [12] That ye may not become slothful, but imitators of those who through faith and long endurance have been inheritors of the promises. [13] For God having promised to Abraham, because he could swear by none greater, swore by Himself, [14] Saying, "Surely blessing I will bless thee, and multiplying I will multiply thee." [15] And so, having patiently waited, he obtained the promise. [16] For men swear by the greater, and the oath for confirmation *is* to them an end of all contradiction. [17] Wherein God, wishing more abundantly to show to the heirs of the promise the immutability of his purpose, interposed by an oath ; [18] That through two immutable things, in which *it was* impossible

(*a*) T.R., 'labor of,' probably inserted from 1 Thess. i. 3.

that God should lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us: [19] Which we have as an anchor of the soul, both sure and stedfast, and entering into that within the veil; [20] Whither, as forerunner, Jesus has entered on our behalf, having become High priest for ever after the order of Melchisedec.

## VII.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the smiting of the kings, and blessed him; [2] To whom also Abraham apportioned a tenth part of all, first being interpreted "king of righteousness," and afterwards also "king of Salem," which is "king of peace;" [3] Without father, without mother, without genealogy, (*a*) having neither beginning of days, nor end of life: but having been made to resemble the Son of God; remains a priest continually. [4] But consider how great this one *was*, to whom even Abraham the patriarch gave a tenth out of the best of the spoils. [5] And those indeed out of the sons of Levi who receive the priesthood, have a command to tithe the people according to the law that is, of their brethren, even although they have come out of the loins of Abraham: [6] But he who was not reckoned by genealogy from them, tithed Abraham, and blessed him who had the promises. [7] Now, without all contradiction, the inferior is blessed by the superior. [8] And here, indeed men who die receive tithes; but there *one* of whom it is witnessed that he lives. [9] And so to speak, even Levi who receives tithes, paid tithes through Abraham; [10] For he was yet in the loins of his father, when Melchisedec met him. [11] If indeed then perfection were through the Levitical priesthood, for the people in connection with it received the law, what farther need for another priest to arise, according to the law of Melchisedec, and not to be called after the order of Aaron? [12] For the priesthood being changed, of necessity there comes also a change of the law. [13] For he of whom these things are spoken belonged to another tribe, of whom no one gave attendance at the altar. [14] For *it is* evident that our Lord arose out of Judah; of which tribe Moses spoke nothing concerning priests. [15] And it is yet more abundantly evident, if after the similitude of Melchisedec another priest arises, [16] Who has been constituted not according to a law of a fleshy com-

(*a*) "Of whom neither the father nor the mother are recorded in the genealogies."—*Syriac.*

mand, but according to the power of an indissoluble life.
17 For this testimony is borne concerning him, "Thou *art* a
priest for ever after the order of Melchisedec."
18 There is indeed an annulling of the preceding command,
on account of its weakness and unprofitableness, 19 For the
law perfected nothing, but the after introduction of a better
hope *does*, by which we draw near to God. 20 And inasmuch
as *it is* not without an oath : 21 For they indeed without an
oath are constituted priests ; but he with an oath by him
who said to Him, "The Lord swore and will not regret, Thou
art a priest for *ever*." 22 By so much also has Jesus become
surety of a better covenant. 23 And they indeed have been
many priests, because they are hindered, by death from con-
tinuing : 24 But he because of his remaining for ever, has the
priesthood which does not pass from one to another. 25 Hence
he is perpetually able to save those who approach by him to
God, since he ever lives to intercede for them. 26 For such a
high priest also became us, holy, harmless, undefiled, separa-
ted from sinners, and become higher than the heavens ;
27 Who has not daily necessity, as the high priests, to offer up
sacrifices, first for their own sins, afterwards for those of the
people : for this latter he did once for all, when he offered
up himself. 28 For the law constitutes men high priests that
have infirmity : but the word of the oath, which *is* since the
law, *constitutes* the Son who is perfected for ever.

## VIII.

NOW the crowning point of the thing being spoken *is;*
we have such a High priest, who sat down on the right
hand of the throne of the Majesty in the heavens, 2 A minis-
ter of the holies, and of the true tabernacle which the Lord
pitched, not man. 3 For every high priest is constituted to
offer both gifts, and sacrifices, whence *it is* needful that this
one also have something which he may offer. 4 If therefore
he were upon earth, he could not be a priest, since there
are those who offer the gifts according to the law ; 5 Who
render divine service in a pattern and shadow of heavenly
things, even as Moses received a divine oracle when about to
construct the tabernacle : for "See," says he, "*that* thou
make all things according to the type which was shown thee
in the mountain." 6 But now he has obtained a more excel-
lent ministry, in proportion as he is also a mediator of a
better covenant, which is established on better promises.
7 For if that first had been faultless, a place would not have
been sought for a second. 8 For finding fault, he says to them :

"Behold the days come, says the Lord, when I will establish with the house of Israel, and with the house of Judah, a new covenant; [9] Not according to the covenant which I made with their fathers in the day when I took hold of their hand to lead them out of the land of Egypt; because they did not abide in my covenant, and I disregarded them, says the Lord. [10] For this *is* the covenant that I will establish for the house of Israel after those days, says the Lord: I will give my laws into their mind; and upon their hearts I will write them: And I will be to them for a God, and they shall be to me for a people. [11] And they shall not teach each one his fellow-citizen, and each one his brother, saying: Know the Lord; because all enjoy me, from the least of them to the greatest. [12] Because I will be merciful to their injustice, and their sins I will remember no more." [13] In that he says, a "new" *covenant*, he has made the first old. Now that which has become old, and is advancing in age, *is* near disappearing.

## IX.

NOW accordingly the first *covenant* had also ordinances of divine service, and the terrestrial sanctuary. [2] For the first tabernacle was constructed in which *was* both the lamp-stand, and the table, and the loaves of presentation; *that tabernacle* which is called the Holy Place; [3] But behind the second veil the tabernacle which is called Holy of Holies, [4] Having a golden censer, and the ark of the covenant overlaid on every side with gold, in which *was* the golden vase, containing the manna and rod of Aaron which had budded, and the tablets of the covenant; [5] And above it the cherubim of glory overshadowing the mercy-seat: concerning which we cannot now speak particularly. [6] Now these things being thus ordered, the priests go at all times into the first tabernacle, performing the services: [7] But into the second, the high priest alone once a year, not without blood, which he offers for himself, and the people's sins of ignorance: [8] The Holy Spirit signifying this, that the way into the Holiest was not yet laid open, while the first tabernacle kept *its* standing; [9] Which was a parable for the season, then present, during which both gifts and sacrifices are offered, unable as to conscience to perfect the worshipper. [10] Only with meats and drinks, and various immersions, ordinances of the flesh, imposed until the time of reformation.

[11] But Christ having come, a High priest of the good things about to come, through the greater and more perfect taber-

nacle, not made by hand, that is, not of this creation ; [12]And not through the blood of goats and of calves, but through his own blood, has entered in once for all, into the Holiest, having obtained everlasting redemption. [13] For if the blood of goats and of bulls, and a heifer's ashes sprinkling the polluted, sanctify to the purity of the flesh : [14] How much more shall the blood of Christ,who, through the everlasting Spirit, offered HIMSELF spotless to God, purify your conscience from dead works, that ye may worship the living God ? [15] And for this reason he is the Mediator of a new covenant, so that, death having taken place, for a redemption of the transgressions under the first covenant,the called may receive the promise of the everlasting inheritance. [16] For where there *is* a covenant, there is a necessity that the death of the appointed sacrifice be brought in ; [17] For a covenant is firm over dead sacrifices, since it never has force while the appointed sacrifice lives. [18] Hence even the first was not dedicated without blood. [19] For when Moses had spoken every command to all the people, according to the law, taking the blood of calves and of goats, with water, scarlet wool, and hyssop, and the book itself, he sprinkled all the people,saying, [20] "This *is* the blood of the covenant which God enjoined on you ;" [21] And also the tabernacle, and all the vessels of the service, he in like manner sprinkled with blood. [22] And nearly all things are purified with blood, according to the law, and without blood-shedding there is no remission. [23] *It was* necessary, therefore, that the figurative representations of the things in the heavens should be purified with these ; but the heavenly things themselves with sacrifices better than these. [24] For not into holy places made with hands did Christ enter, antitypes of the true, but into heaven itself, now to appear before the face of God on our behalf ; [25] Not however that he should offer himself often, as the high priest enters into the Holiest every year with the blood of others ; [26]For then it would have behoved him to suffer many times from the foundation of the world ; but now once for all, at the consummation of the ages, he has been manifested to abolish the sin-offerings by the sacrifice of himself. [27]And inasmuch as it is appointed to men once to die, but after this, judgment ; [28] So the Christ also, having been once offered, to carry away the sins of the many, will appear a second time, without a sin-offering to those that look for Him, unto salvation.

X.

WHEREFORE the law having a shadow of the good things about to come, not the very image of the things, is by no means able with the same annual sacrifices which they offer continually, to make those who approach perfect: [2] For then would they not cease to be offered? on account of the worshippers, once purged, having no more conscience of sins? [3] But in these a remembrance of sins is made annually. [4] For *it is* impossible for the blood of bulls and goats to take away sins. [5] Wherefore, coming into the world, he says: "Sacrifice and offering thou wouldst not, but a body thou didst prepare for me: [6] In whole burnt-offerings and *sacrifices* for sin, thou hadst no pleasure. [7] Then said I, Behold, I come, in the roll of the book it is written of me, to do thy will, O God." [8] Above saying: "Sacrifice and offering and whole burnt-offerings, and concerning sin-offerings thou didst not will, neither hadst pleasure in," which are offered according to the law. [9] Then he said, "Behold, I come to do thy will." He takes away the first, that he may establish the second. [10] In which will we are sanctified, through the offering of the body of Jesus Christ once for all. [11] And indeed every high priest stands daily ministering and offering oftentimes the same sacrifices, which are never able to take away sins; [12] But he, having offered only one sacrifice for sins, sat down continually on the right hand of God; [13] Thenceforth waiting until his enemies be placed as footstool of his feet. [14] For by one offering he has perfected continually them that are being sanctified. [15] And the Holy Spirit also bears witness to us: for after that he had said, [16] "This *is* the covenant which I will make with them, after those days, says the Lord; Putting my laws into their hearts, and upon their mind will I write them; [17] And their sins and their lawlessnesses I will never remember any more." [18] Now where remission *is*, *there is* no more offering for sin.

[19] Having therefore, brethren, free liberty of entrance into the Holiest, in the blood of Jesus, which he inaugurated for us, [20] A fresh and ever living way, through the veil, that is his flesh; [21] And *having* a great priest over the house of God; [22] Let us draw near with a true heart, in full assurance of faith, our hearts having been sprinkled from a wicked conscience, and having the body washed in pure water, [23] Let us hold fast the profession of our hope; without declining, for faithful *is* he who promised; [24] And let us attentively consider one another; to excite to love and good works; [25] Not

deserting the assembling of ourselves together as is the custom of some; but using exhortation, and so much the more, as you see the day approaching. [26] For if we be found willingly sinning after having received the full(*a*) knowledge of the truth, there remains no longer a sacrifice for sins, [27] But some fearful expectation of judgment, and a fiery indignation, about to devour the adversaries. [28] Any one who disregarded Moses' law, died without mercies, under two or three witnesses. [29] Of how much worse punishment do you think, will he be judged worthy, who has trampled under foot the Son of God, and has accounted as an unclean thing the blood of the covenant, in which he was sanctified, and has insulted the Spirit of grace? [30] For we know him who has said, "To me *belongs* vengeance, I will repay, says the Lord." And again, "The Lord will vindicate his people." [31] *It is* a fearful thing to fall into the hands of the living God.

[32] But call to your remembrance the former days, in which having been enlightened ye endured a great conflict of sufferings. [33] Partly indeed both by reproaches and afflictions, being made public spectacles, and partly when you became joint-participators with those passing through them. [34] For even with the prisoners ye sympathized, and the plundering of your goods ye took with joy, knowing that you have for yourselves a better and an abiding substance. [35] Cast not away, therefore, your confidence, which has great recompence of reward. [36] For you have need of perseverance; so that having done the will of God you may receive the promise. [37] For yet a very little while, "the coming one will come, and will not delay. [38] Now my just one shall live by faith, but if he draw back, my soul has no pleasure in him." [39] But we are not of backsliding to destruction, but of faith unto the saving of the soul.

## XI.

NOW faith is the firm confidence of things hoped for, the demonstration of things not seen, [2] And for this the ancients were commended. [3] By faith we apprehend that the ages were adjusted by the word of God, so that things which are seen do not originate in things apparent. [4] By faith Abel offered to God a much more complete sacrifice than Cain, through which he was commended as being just: God bearing testimony to his gifts; and through it, having died, he

(*a*) "Clear and certain knowledge personally."—*J.N.D.* "Thorough heart-knowledge." —*Delitzsch.*

yet speaks. 5 By faith, Enoch was translated, that he might not see death, "and he was not found, because God translated him," for before the translation, he had obtained testimony, that he pleased God. 6 But without faith *it is* impossible to please *him:* for it behoves him that is coming to God to believe that He is, and *that* He becomes a rewarder of them that diligently seek him. 7 By faith Noah, being divinely warned concerning the things not yet seen, moved by forethought, prepared an ark for the salvation of his house; by which he condemned the world, and became an heir according to the righteousness of faith. 8 By faith Abraham, being called, obeyed, to go out into the place which he was to receive for an inheritance; and went out, not knowing whither he was going. 9 By faith he sojourned in the land of promise as *in* a foreign country, having dwelt in tents with Isaac and Jacob, the joint heirs of the same promise; 10 For he waited for THE city which has foundations, whose architect and artificer *is* God. 11 By faith also Sarah herself received power to conceive seed, even *when* she was beyond a seasonable age, because she regarded him as faithful who promised. 12 Wherefore also from one were born, and that one become as dead, *a posterity* even as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable. 13 These all died according to faith, not having received the promises, but having seen them afar off, and embraced *them*, and confessed that they were strangers and sojourners on the land. 14 For those who say such things, plainly declare that they earnestly seek their Father's country. 15 And if indeed they had been mindful of that whence they came out, they might have had an opportunity to return; 16 But now they eagerly desire a better, that is, a heavenly; therefore God is not ashamed of them, to be called their God; for he prepared for them a city.

17 By faith Abraham being tried has offered up Isaac; and he who had taken to himself the promises offered up his only begotten, 18 To whom it was said, "That in Isaac shall thy seed be called:" 19 Reckoning that God *was* able to raise *him* even out of the dead; whence also he had received him in a parable (*a*). 20 By faith, concerning things about to come, Isaac blessed Jacob and Esau. 21 By faith Jacob, dying, blessed each of the sons of Joseph, and worshipped upon

(*a*) Clarke translates, "in a parable," "he being in the most eminent danger of losing his life."

the top of his staff. [22] By faith Joseph, departing, called to mind the exodus of the sons of Israel; and gave command concerning his bones. [23] By faith Moses, when born, was hid three months by his parents, because they saw the child *was* beautiful, and did not fear the king's edict. [24] By faith Moses, when grown up, refused to be called the son of Pharaoh's daughter; [25] Choosing rather to suffer evil with the people of God, than to have the temporary pleasure of sin; [26] Esteeming the reproach of Christ greater wealth than the treasures of Egypt; for he looked attentively away to the retribution. [27] By faith he left Egypt, not fearing the wrath of the king; for he bore up with fortitude as seeing the invisible One. [28] By faith he celebrated the passover, and the aspersion of the blood, that the destroyer of the first-born might not touch them. [29] By faith they passed through the Red Sea as through dry land, which the Egyptians attempting were swallowed up. [30] By faith the walls of Jericho fell, having been surrounded during seven days. [31] By faith Rahab, the harlot, did not perish with those who were not persuaded, having entertained the spies with peace. [32] And what further shall I say? For the time would fail me recounting about Gideon, and Barak, and Samson, and Jephthah, David also, and Samuel, and the prophets; [33] Who through faith subdued kingdoms, performed righteousness, obtained promises, stopped the mouths of lions, [34] Quenched the power of fire, escaped the edges of the sword, from weakness were made strong, became mighty in war, overturned the camps of strangers; [35] Women received their dead again by resurrection; and others were tortured, not accepting the deliverance, that they might obtain a better resurrection: [36] And others had trial of mockings and scourgings, moreover of bonds and imprisonment: [37] They were stoned, were sawn asunder, were impaled, they died by the slaughter of the sword, they went about in sheepskins and goatskins; destitute, afflicted, maltreated, [38] Of whom the world was not worthy; wandering in deserts, and mountains, and dens, and caverns of the earth. [39] And all these, though borne witness to on account of the faith, did not receive the promise: [40] God having foreseen something better for us, that they apart from us, should not be made perfect.

## XII.

WHEREFORE let us also, having so great a cloud of witnesses surrounding us, laying aside every weight,

and the sin which naturally entraps *us*, run with perseverance the course that lies before us, [2] Looking away to the leader and perfecter of the faith, Jesus; who for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. [3] For consider attentively him who endured such contradiction from sinners against himself, that ye be not weary and faint in your souls. [4] You have not yet resisted unto blood wrestling against sin; [5] And ye have quite forgotten the exhortation which speaks to you as to sons: "My son, despise not the discipline of the Lord, nor faint when reproved by him; [6] For whom the Lord loves he disciplines, and scourges every son whom he receives." [7] Ye endure unto discipline, God deals with you as with sons; for, what son is he whom the father does not discipline? [8] But if ye are without discipline, of which all have been made partakers, certainly ye are bastards, and not sons. [9] Moreover, we have had fathers of our flesh, who corrected *us*, and we reverenced *them*, shall we not much rather be in subjection to the Father of spirits, and we shall live? [10] For they, verily, for a few days corrected *us* as seemed good to them, but he for profit, in order to our partaking of his holiness. [11] But all discipline at the time seems to be not of joy, but of grief, but afterwards it yields the peaceful fruit of righteousness to them who are trained through it.

[12] Wherefore lift up the hands that hang down, and the feeble knees; [13] And make straight paths for your feet, that the lame part be not dislocated, but let it rather be healed. [14] Pursue peace with all, and the holiness, without which no one shall see the Lord. [15] Carefully overseeing, lest any one fall off from the grace of God, lest any root of bitterness springing up trouble you, and many by it be contaminated; [16] Lest there *be* any fornicator, or profane person, like Esau, who for one meal sold his own birthright. [17] For ye know that even afterward he wished to inherit the blessing, he was rejected, for he found no place for changing *his* mind, though he earnestly sought it with tears. [18] For ye have not come to a palpable *mountain* scorched with fire, and blackness, and darkness, and tempest, [19] And the sound of trumpet, and the voice of words; the hearers of which earnestly entreated that there might not be added to them a word; [20] For they could not bear that which was enjoined, "Even if a beast touch the mountain it shall be stoned;" [21] And so terrible was that which appeared, Moses said, "I am exceedingly afraid, and full of trembling." [22] But ye have come to

mount Sion, and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, [23] An universal festival and assembly of the first-born enrolled in heaven, and to the Judge who is God of all, and to the spirits of just persons made perfect; [24] To Jesus, the Mediator of the new covenant, and to the blood of sprinkling, speaking better things than Abel. [25] Take heed that ye refuse not him that speaks: for if those did not escape who refused him who on the earth divinely spoke, much more we, if we turn away from him who *speaks* from heaven. [26] Whose voice then shook the earth: but now he has promised, saying, "Yet once for all I shake not only the earth, but also the heaven." [27] And this "yet once for all" signifies the removal of the things shaken, as of things which were made, that the things which cannot be shaken may remain. [28] Wherefore, we having received a kingdom which cannot be shaken, let us hold fast grace, wherewith we may serve God acceptably with reverence and godly fear. [29] For also our God *is* a consuming fire.

## XIII.

LET brotherly love remain. [2] Be not forgetful to entertain strangers; for through this some entertained angels unawares; [3] Remember the prisoners, as if bound with them, *and* those ill-treated, as also yourselves being in the body. [4] Let your marriage be honorable among all, and let your bed be undefiled; for whoremongers and adulterers God willjudge. [5] *Let your* behaviour *be* without the love of money, and be satisfied with present circumstances; for he himself has said, "No, I will not leave thee, neither will I ever forsake thee." [6] So that, taking courage, we may say, "The Lord *is* my helper, and I will not be afraid. What can a man do to me?"

[7] Remember your leaders who spoke to you the word of God; viewing attentively the result of their deportment, imitate their faith. [8] Jesus Christ, yesterday, and to-day is the same, and into the ages. [9] Be not carried away with various and strange teachings; for *it is* good that the heart be established with grace, not with meats, in which they who were occupied were not profited. [10] We have an altar whereof they have no authority to eat who serve the tabernacle. [11] Moreover, of those animals whose blood is brought as a sin-offering into the holy places by the high priest, of these the bodies are burned outside the camp. [12] Wherefore Jesus also, that he might sanctify the people through his own blood, suffered outside the gate. [13] Now then, let us go

forth to him outside the camp, bearing his reproach; [14] For we have here no abiding city, but we earnestly seek one about to come. [15] Through him therefore let us offer the sacrifice of praise continually, that is, the fruit of lips confessing his name. [16] But to do good and jointly to participate, forget not: for with such sacrifices God is well-pleased.

[17] Obey your leaders, and be submissive, for they watch on behalf of your souls, as those that shall give account; that they may do this with joy and not with sighing, for this *is* exceedingly hurtful for you. [18] Pray for us: for we have confidence because we have a good conscience, in all things wishing to deport ourselves well. [19] But I the more earnestly entreat *you* to do this, that I may the sooner be restored to you.

[20] Now may the God of peace, who brought up out of the dead the great Shepherd of the sheep, in virtue of the blood of the everlasting covenant, *even* our Lord Jesus, [21] Make you perfect in every good work in order to do his will, producing in you what is well-pleasing before him, through Jesus Christ; to whom *be* glory for the ages of the ages. Amen. [22] But I beseech you, brethren, bear with the word of exhortation, for indeed I have written to you briefly. [23] Ye know that *our* brother Timothy has been released, with whom, if he arrive soon, I will see you. [24] Salute all your leaders, and all the saints. Those from Italy salute you. [25] Grace *be* with you all. Amen.—To the Hebrews.

## THE EPISTLE OF JAMES.

JAMES, a bondservant of God and of the Lord Jesus Christ, to the twelve tribes which are in the dispersion, wishes joy. [2] Esteem it all joy, my brethren, when ye fall into various trials; [3] Knowing that the proving of your faith works patient endurance. [4] But let the patient endurance have a perfect work, that you may be perfect and complete, deficient in nothing. [5] But if any of you is deficient in wisdom, let him ask from God, who gives to all in reality and reproaches not; and it shall be given him. [6] But let him ask in faith, doubting nothing: for he that doubts is like a wave of the sea, driven with the wind and tossed. [7] For let not that man think that he shall receive anything from the Lord, [8] A man of two souls, unstable in all his ways. [9] Let the brother who is low boast in his exaltation; [10] But the rich in his humiliation, for as a flower of grass he shall pass away. [11] For the sun rose with its burning heat

and withered the grass, and its flower fell off, and the beauty of its appearance perished: so also will the rich man wither in his goings. [12] Happy *is* the man that endures trial; because when he is approved, he shall receive the crown of life, which He promised to those that love him. [13] Let no one say when he is tempted "that from God I am tempted;" for God is incapable of being tempted by evil things, and he tempts no one. [14] But each one is tempted by his own lust, being drawn away and enticed: [15] Then lust, having conceived, brings forth sin; and sin, when fully completed, brings forth death.

[16] Do not go astray, my beloved brethren. [17] Every good gift and every perfect free gift is from above, descending from the Father of the lights, with whom there is no alternate change (*a*), nor tropical shadow. [18] Having willed it, he has begotten us by the word of truth, that we should be a kind of first fruit of his creatures. [19] Ye know it, my beloved brethren; but let every man be swift to hear, slow to speak, slow to wrath: [20] For man's wrath does not work out God's righteousness. [21] Therefore putting away all defilement and overflowing evil, in meekness receive you the implanted word, which is able to save your souls.

[22] But be ye doers of the word, and not hearers only, deceiving yourselves by false reasoning. [23] For if any one is a hearer of the word, and not a doer, he resembles a man contemplating his natural face in a mirror: [24] For he contemplates himself, and goes away, and straightway forgets what he was like. [25] But he who looks intently into the perfect law, that of liberty, and continues, not becoming a forgetful hearer, but a doer of work, he shall be happy in his doing. [26] If any one thinks to be a worshipper (*b*), not bridling his tongue, but deceiving his own heart, of this one the worship (*b*) *is* vain. [27] Worship (*b*) pure and undefiled before God even the Father is this, To look after orphans and widows in their affliction, *and* to guard one's self unspotted from the world.

## II.

MY brethren, not in a respect of persons do you hold the faith of our Lord Jesus Christ of the glory. [2] For if there come into your synagogue a man with golden rings,

(*a*) Or parallax. The terms here are astronomical, proving no such change in God as the alternating lights. (*b*) This word only occurs in these verses, in Acts xxvi. 5, and Col. ii. 18, in which the A.V. renders it "worshipping."

in splendid apparel, and there enter also one of the needy poor in vile apparel; [3] And you regard him who wears the splendid apparel and say, Sit thou here in an honorable place; and say to the needy poor, Stand thou there or sit here under my footstool; [4] And ye do not discriminate among yourselves, and become ill-reasoning judges. [5] Hearken my beloved brethren, has not God selected the needy poor of the world, rich in faith, and heirs of the kingdom which he promised to those who love Him? [6] But ye dishonored the needy poor. Do not the rich exceedingly oppress you, and drag you before the judgment seats? [7] Do they not blaspheme that excellent name which is named upon you? [8] If indeed you complete the royal law according to the scripture, "Thou shalt love thy neighbor as thyself," ye do well. [9] But if you have respect of persons, you commit sin, being convicted under the law as transgressors. [10] For whoever shall keep the whole law, but shall stumble in one *command*, he is guilty of all. [11] For he who said, "Do not commit adultery," said also, "Do not kill." Now if thou dost not commit adultery, but shalt kill, thou hast become a transgressor of the law. [12] So speak ye, and so do, as those who are about to be judged by the law of liberty. [13] For the judgment is without mercy to him who has not practised mercy. Mercy boasts over judgment. [14] What *is* the profit, my brethren, if any one SAYS he has faith, and has not works? that faith is not able to save him. [15] Now if a brother and a sister be naked, or destitute of daily food, [16] And one of you say to them, "Depart in peace: be warmed and filled," but give them not the things requisite for the body; what *is the* profit? [17] So likewise THAT faith, if it has not works, is dead in itself. [18] But one may say, "Thou hast faith, and I have works;" show me thy faith without works, and I will show thee my faith by my works. [19] Thou believest that God is one: thou dost well: even the demons believe and shudder. [20] Art thou willing to know, O empty man, that the faith without the works is useless? [21] Was not Abraham our father justified by works, when he had brought Isaac his son upon the altar? [22] Thou seest that his faith co-operated with his works, and out of the works the faith was perfected, [23] And the scripture was fulfilled which says, "Abraham believed God, and it was reckoned to him for righteousness," and he was called "Friend of God." [24] You see that out of works a man is justified, and not out of faith only. [25] And in like manner also, was not Rahab the harlot

justified out of works, having kindly entertained the messengers, and sent *them* out by another way? [26] For as the body without a spirit is dead, so also faith without works is dead also.

## III.

MY brethren, become not many teachers, knowing that we shall receive stricter judgment. [2] For all make many stumblers; if any one stumbles not in word, he *is* a perfect man; able to bridle also the whole body. [3] Observe, we put the horses' bits into their mouths to make them obedient to us; and we turn round their whole body. [4] Behold even the ships, which are so great, and driven about by violent winds, are turned about by a very small rudder, wherever the will of the helmsman chooses. [5] Thus also the tongue is a little member and boasts greatly. Behold a little fire, how large a forest it kindles! [6] And the tongue *is* fire, that world of injustice: thus is the tongue placed among our members, the defiler of the whole body, and sets on fire the course of nature: and it is set on fire from Gehenna. [7] For every species of wild beasts, and of birds, of reptiles, and of sea animals, is subdued and has been subdued by the human species. [8] But the tongue of men no one is able to subdue, restless, evil, full of death-producing poison. [9] Therewith we bless the Lord and Father; and with it we curse men, who were made after the likeness of God. [10] Out of the same mouth, proceeds blessing and cursing. My brethren, these things ought not to be thus. [11] Does the fountain at the same opening send forth the sweet *water* and the bitter? [12] My brethren, a fig-tree is not able to produce olives, nor a vine figs, neither *can* salt water yield fresh.

[13] Who *is* wise and intelligent among you? Let him show out of honorable conduct, his works in meekness of wisdom. [14] But if you have bitter zeal and strife in your hearts, boast not and speak not falsely concerning the truth, [15] This is not the wisdom that comes down from above, but is earthly, animal, demoniacal; [16] For where zeal and strife *are* there also *is* disorder and every vile work. [17] But the wisdom from above is first indeed pure, afterwards peaceable, gentle, yielding, full of mercy and good fruits, not judging, without dissimulation. [18] And the fruit of righteousness is sown in peace to those that make peace.

## IV.

FROM whence are wars, and from whence are fightings among you? are they not hence? from your pleasures that war in your members? 2 Ye strongly desire and have not, ye kill and are zealous, and are not able to obtain; ye fight and war, ye have not because ye ask not; 3 You ask and receive not, because you ask wickedly, that you may expend it in your pleasures. 4 Ye adulteresses, know you not that the friendship of the world is enmity to God? Whoever therefore will be a friend of the world is constituted an enemy of God. 5 Do you think the scripture says without effect, "The Spirit that he placed in us zealously desires us?" 6 But he gives greater grace, therefore he says, "God resists the proud, but gives grace to the lowly." 7 Subject yourselves therefore to God; but resist the devil and he will flee from you. 8 Draw near to God and he will draw near to you. Cleanse *your* hands, sinners; purify *your* hearts, O *ye* two-souled. 9 Be exceedingly afflicted, and mourn, and weep; let your laughter be turned into grief, and *your* joy into sadness. 10 Humble yourselves before the Lord and he will exalt you. 11 Speak not against each other, brethren. He that speaks against a brother, and judges his brother, speaks against the law, and judges the law; but if thou judgest the law, thou art not a doer of the law, but a judge. 12 One is the lawgiver and judge who is able to save and to destroy, but who art thou that judgest thy neighbor? 13 Come now, ye that say, To-day and to-morrow we will go into such a city, and spend one year there, and trade, and acquire gain! 14 You who know nothing of the morrow; for what *is* your life? for ye are a vapor, appearing for a little and then disappearing; 15 Instead of your saying, If the Lord will, we shall both live, and do this or that. 16 But now you boast in your arrogant pretensions; all such boasting is evil. 17 He therefore who knows how to do good, and does *it* not, to him it is sin.

## V.

COME now, *ye* rich! go weep, howling over your miseries that are coming upon you. 2 Your hoarded stores have putrefied, and your garments have become moth-eaten. 3 Your gold and your silver are eaten with rust; and their rust shall be for a witness against you, and will eat your flesh as fire. You have heaped up treasure in the last days. 4 Behold, the reward of the laborers that have reaped your fields, fraudulently kept back by you, cries out; and the

outcries of the reapers have entered into the ears of the Lord of hosts. [5] Ye lived luxuriously upon the land, and have been lascivious; ye have pampered your hearts in a day of slaughter. [6] Ye condemned, ye murdered the just; he does not resist you. [7] Be patient, therefore, brethren, till the presence of the Lord. Behold, the husbandman waits for the precious fruit of the land, being patient over it, till it receive early and latter fruit. [8] Be you also patient, establish your hearts, for the presence of the Lord draws near. [9] Grumble not one against another, brethren, lest you be judged. Behold, the judge stands before the doors. [10] Take, brethren, the prophets, who spoke in the name of the Lord, as an example of suffering evil, and of patience. [11] Behold, we call them happy that have endured: you heard of the patient endurance of Job, and have seen the end of the Lord, for the Lord is full of tender compassion and pitiful.

[12] But before all, my brethren, swear not, neither by the heaven nor by the earth, nor by any other oath, but let your yes, be yes, and no, no, that ye fall not into judgment. [13] Does any one among you suffer evil? Let him pray. Is any one cheerful? Let him sing praise. [14] Is any one sick among you? Let him call the elders of the assembly; and let them pray over him, anointing him with oil in the name of the Lord; [15] And the prayer of the faith shall save the sick, and the Lord will raise him up, even if he has committed sins, they shall be forgiven him. [16] Confess therefore your offences one to another, and pray on behalf of each other, that ye may be healed. The energetic supplication of the just has much force. [17] Elijah was a man of like passions with us, and he prayed in prayer that it might not rain: and it did not rain on the land for three years and six months. [18] And he prayed again, and the heaven gave rain, and the land brought forth her fruit. [19] My brethren, if any one among you be led astray from the truth, and one turn him back, [20] Let him know, that he who turns back a sinner out of his wandering way, will save a soul out of death, and will cover a multitude of sins.—THE EPISTLE OF JAMES.

## EPISTLE OF PETER, I.

PETER, an apostle of Jesus Christ, to the approved sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2] According to foreknowledge of God the Father, in sanctification of spirit, into obedience and sprink-

ling of blood of Jesus Christ: May grace to you and peace be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who, according to the abundance of his mercy, has begotten us again into a living hope, through Jesus Christ's resurrection out of the dead, 4 To an inheritance incorruptible, and undefiled, and unfading, reserved in *the* heavens for you, 5 Who are kept guarded by the power of God through faith into salvation, ready to be revealed in the last time: 6 In which, be exceedingly glad, though now for a little while yet, if necessary it be, you have been distressed by various trials, 7 That the proof of your faith, much more precious than gold which perishes, but being approved by means of fire, may be found unto praise, and glory, and honor at the revelation of Jesus Christ; 8 Whom having not seen ye love; on whom not now looking, but believing, you rejoice with joy unspeakable and glorified. 9 Receiving the end of your faith, salvation of souls: 10 Concerning which salvation prophets earnestly sought out and examined closely, who prophesied of the grace towards you, 11 Searching diligently unto what, or what season, the Spirit of Christ in them pointed out, testifying before the sufferings of Christ, and the glories that should follow; 12 To whom it was revealed, that not for themselves, but for you they ministered these things, which now have been announced to you, by those who have published to you the glad tidings in the Holy Spirit, sent down from heaven; into which angels earnestly desire to look attentively.

13 Wherefore having girded up the loins of your mind, be abstemious, and hope perfectly for the grace to be brought to you in the revelation of Jesus Christ; 14 As children of obedience, not conforming yourselves to the former inordinate desires in your ignorance; 15 But according as he that has called you *is* holy, become ye also holy in all deportment; 16 Because it is written: "Ye shall be holy because I am holy." 17 And if ye invoke as Father Him who judges without respect of persons, according the work of each one, pass the time of your sojourn in reverence; 18 Knowing that not with corruptible things, *as* silver or gold, you were bought off from your vain course of life, delivered to you by your fathers; 19 But with Christ's precious blood, as of a lamb spotless and unblemished: 20 Foreknown, indeed, before the foundation of the world, but manifested in these last times for you, 21 Who through him are believers in God, who raised him

up out of the dead, and gave him glory; so that your faith and hope are in God. [22] Having purified your souls in the obedience of the truth to unfeigned brotherly love, love one another from the heart earnestly; [23] Being born again, not of corruptible seed, but of incorruptible, by the living and enduring word of God. [24] Because "All flesh *is* as grass, and all its glory as the flower of grass. The grass has withered, and the flower fell off: [25] But the word of the Lord abides for ever." And this is the word which in the glad tidings is preached to you.

II.

WHEREFORE laying aside all vice, and all guile, and hypocrisies, and envyings, and all evil speakings, [2] As new-born babes, earnestly desire the spiritual unadulterated milk that ye may thereby grow to salvation; [3] If indeed you have tasted that the Lord *is* good, [4] To whom approaching, a living stone, rejected indeed of men, but approved of God, and had in honor. [5] Even yourselves as living stones, are built up a spiritual house, for a holy priesthood, to offer up spiritual sacrifices acceptable to God, through Jesus Christ. [6] Because it is contained in Scripture, "Behold, I lay in Zion a chief corner-stone, approved, honorable; and he that believes on him shall not be put to shame." [7] To you therefore who believe is the honor; but to those not persuaded, "the stone which the builders rejected has become a head corner-stone, [8] And a stone of stumbling and a rock of scandal" even to those who stumble, being not persuaded to the word: to which they were also delivered. [9] But ye *are* an approved race, "a kingly priesthood, a holy nation," a people for a peculiar possession, that you might set forth the excellencies of him, who called you out of darkness into his wonderful light; [10] "Who once *were* not a people," but now God's people; "who had not obtained mercy," but now have obtained mercy.

[11] Beloved, I entreat *you* as strangers and foreigners to abstain from the fleshly inordinate desires, which wage war against the soul, [12] Having your conduct upright among the nations; that, in what they speak against you as evil-doers, they may by your good works which they behold, glorify God in the day of visitation. [13] Be subject to every creation for the Lord's sake, whether to the king, as supereminent; [14] Or to governors, as being sent by him for the punishment of evil-doers, but a praise of those doing good. [15] Because thus it is the will of God, that by well-doing ye put to

silence the ignorance of the foolish men; [16] As freemen, and yet not using this freedom as a covering of wickedness, but as God's bondservants. [17] Honor all. Love the brotherhood. Fear God. Honor the king; [18] The servants being subject with all respect to the masters, not only to the good and gentle, but also to the morose. [19] For this *is* graceful, if because of conscience towards God any one endures sorrows, suffering unjustly. [20] For what praise *is due* if sinning and being beaten with blows ye endure it? but if, doing good and suffering you shall endure, this *is* graceful with God. [21] For into this ye were called, for even Christ suffered on behalf of you, leaving you a model that you should follow in his footsteps. [22] "Who did no sin, neither was guile found in his mouth:" [23] Who, being reviled, reviled not again; suffering, he threatened not, but delivered *them* up to him who judges justly; [24] Who himself bore our sins in his own body upon the tree, that we being effectually separated from sins should live to righteousness: "by whose scars ye were healed." [25] "For ye were going astray," as sheep: but are now returned to the shepherd and overseer of your souls.

## III.

IN like manner ye wives, *be* subject to your own husbands, that even if any obey not the word, they may even without speech be won by the deportment of the wives. [2] When they behold your chaste deportment *coupled* with reverence, [3] Whose decoration, let it not be the external, of braiding hair, putting around golden ornaments, or of putting on garments; [4] But the hidden man of the heart, in the incorruptible *decoration* of the meek and quiet spirit, which is in the sight of God of great price. [5] For thus also formerly, the holy women who hoped in God, decorated themselves, being subject to their own husbands; [6] As Sarah obeyed Abraham, calling him lord; her children you become, doing good and not fearing with any consternation. [7] In like manner ye husbands, dwelling according to knowledge with the woman as with the weaker vessel, giving her honor as also being co-heirs of the manifold grace of life, that your prayers may not be hindered.

[8] But finally, all *being* of one mind, sympathising, lovers of the brethren, tender-hearted, humble-minded, [9] Not giving back evil for evil, or reviling for reviling; but on the contrary blessing; knowing that for this ye were called; that you may inherit a blessing. [10] "For he that will love life, and see good days, let him restrain his tongue from evil,

and his lips from speaking guile; [11] Let him turn away from evil and do good; let him seek peace, and pursue it; [12] Because the eyes of the Lord *are* upon the righteous, and his ears towards their supplications: but the face of the Lord *is* upon those who do evil." [13] And who *is* he that can do you evil if you be zealous of that which is good? [14] But, even, if you suffer because of righteousness, happy are ye; but, fear not with their fear, nor be troubled; [15] But let the Lord Christ be sanctified in your hearts; being ready always with a defence to every one who asks you for a reason concerning the hope that is in you, but with meekness and reverence; [16] Having a good conscience; that, wherein they speak against you as evil doers, they may be ashamed who calumniate your good behaviour in Christ. [17] For *it is* better, if the will of God should so appoint, to suffer for doing good, than for doing evil. [18] Because Christ also, once for all, suffered for our sins, a just one on behalf of unjust ones, so that he might lead us to God, being put to death indeed in the flesh, but made alive in the Spirit. [19] In which also he went and preached to spirits in prison; [20] Having not been persuaded when the longsuffering of God was waiting in the days of Noah, while the ark was preparing, into which a few, that is, eight souls, were carried safely through water; [21] Which in an antitype, immersion now also saves you, not the putting away of the filth of the flesh, but the promise of a good conscience toward God, through the rising again of Jesus Christ: [22] Who is on the right hand of God, having gone into heaven; angels, and authorities, and powers being made subject to him.

## IV.

CHRIST then having suffered in the flesh, arm yourselves also with the same mind; for he that has suffered in the flesh has done with sin, [2] No longer to live the rest of the time in the flesh to men's inordinate desires, but to the will of God. [3] For the time past is sufficient to have wrought out the will of the nations, having walked in licentiousness, inordinate desires, excesses of wines, revellings, carousings, and unlawful idolatries; [4] In which they think it strange that ye run not with *them* to the same excess of profligacy, blaspheming *you*: [5] Who shall render account to him who is ready to judge the living and the dead. [6] For in order to this, to dead ones also was the gospel announced, so that they might be judged indeed according to men in the flesh, but might live according to God in the spirit. [7] But the end

of all things has approached; be sober-minded therefore, *and* watch unto prayers. [8] Before all things have intense love among yourselves, because "love covers a multitude of sins." [9] Be hospitable one to another without grumblings. [10] Each according as he has received a free gift, ministering to one another, as good stewards of the manifold grace of God. [11] If one speak, *let it be* as the oracles of God; if any one minister, let it be out of strength which God supplies, so that in all things God may be glorified through Jesus Christ, to whom is the glory and the might for the ages of the ages. Amen.

[12] Beloved, be not surprised at the burning test of suffering among you, as though some strange thing had happened to you: [13] But as you jointly participate in the sufferings of Christ, rejoice ye that in the revelation of his glory also, you may rejoice with exultation. [14] If ye are reproached for Christ's name, happy *are you;* for the Spirit of his glory and of power and of God rests upon you (*a*). [15] For let none of you suffer as a murderer, or a thief, or an evil-doer, or as an inspector into other men's matters. [16] But if as a Christian, let him not be ashamed; but let him glorify God in this name; [17] Because the season is *coming* for the judgment to begin from the house of God; but if first *it begin* from you, what will the end be of those not persuaded by the glad tidings of God? [18] And if the just scarcely is safe, where shall the ungodly and the sinner appear? [19] Wherefore, let even those who suffer according to the will of God, commit the keeping of their souls in doing good unto a faithful Creator.

## V.

THE elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, and a joint-participator of the glory about to be revealed; [2] Feed the flock of God which is among you, not by constraint, but willingly according to God, not for dishonorable gain, but readily. [3] Neither as lording it over the heritages,(*b*) but being models to the flock. [4] And when the chief Shepherd is manifested, ye shall receive the amarantine (*c*) crown of the glory. [5] In like manner ye younger, submit yourselves to seniors, but all gird on humility one to another; because "God resists the proud, but gives grace to the humble."

(*a*) T.R. "on their part he is blasphemed, but on your part he is glorified." S.V.A. omit. (*b*) Or, the clergy, the people. (*c*) A flower supposed to be unfading.

6 Humble yourselves therefore under the powerful hand of God, that he may exalt you in due time. 7 Cast all your anxious thought upon him, because he is concerned about you.
8 Be abstinent, be watchful; your adversary, the devil, as a roaring lion, walks about, seeking whom he may devour; 9 Whom resist stedfast through faith, knowing that the very same sufferings are being accomplished in your brotherhood who are in the world. 10 But the God of all grace, who called you to his everlasting glory in Christ, when ye have suffered a little while, himself will make you perfect, stablish, strengthen, ground *you*. 11 To him *be* the might for the ages. Amen. 12 By means of Silvanus, to you the faithful brother, as I consider, I have written to you briefly, exhorting, and strongly testifying this to be the true grace of God, in which stand ye. 13 The assembly in Babylon, approved with *you*, salutes you; and Marcus my son. 14 Salute each other in a kiss of love. Peace *be* to you all who are in Christ Jesus.—
THE FIRST OF PETER.

## EPISTLE OF PETER, II.

SIMON Peter, a bondservant and apostle of Jesus Christ, to those who have obtained an equally precious faith with us through the righteousness of our God, and Saviour Jesus Christ: 2 Grace and peace be multiplied to you through the knowledge of God, and of Jesus Christ our Lord. 3 As his divine power has given us all things which *relate* to life and godliness, through the knowledge of him who called us to his own glory and excellency; 4 Through which he has given us the very great and precious promises: so that through these you might become joint participators of the divine nature, having fled away from the corruption that is in the world through inordinate desire; 5 But for this very end, giving all diligence, superadd in your faith, excellence, and in your excellence, knowledge; 6 And in your knowledge, self-control; and in your self-control, patient endurance; and in your patient endurance, godliness; 7 And in your godliness, brotherly affection; and in your brotherly affection, love; 8 For these things being in you, and abounding, make *you* neither idle nor unfruitful, in regard to the acknowledging of our Lord Jesus Christ. 9 For he with whom these things are not present is blind, dim-sighted, having incurred forgetfulness of the purification of his old sins. 10 Wherefore the more, brethren, be diligent that through your good works ye may make your vocation and election secure; for doing

these things you shall never at any time fall. 11 For so richly shall be furnished to you the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will be careful to put you always in remembrance of these things, although ye know and are confirmed in the truth which is present. 13 But I deem it right, so long as I am in this tabernacle, to stir you up in reminding you: 14 Knowing that the laying aside of my tabernacle is sudden, even as our Lord Jesus Christ has disclosed to me. 15 But I will endeavor also that after my exodus you may always have these things in remembrance. 16 For we have not followed cunningly devised myths in making known to you the power and presence of our Lord Jesus Christ, but were eye witnesses of his majesty. 17 For having received from God *the* Father honor and glory, a voice of this kind having been brought to him from the magnificent glory, "This is my Son, the beloved, in whom I have been well-pleased." 18 And this voice we heard out of heaven, being with him on the holy mountain. 19 And we have the prophetic word confirmed; to which you do well to take heed, as to a lamp shining in a dark place, till the day shall dawn and the morning star shall arise in your hearts; 20 Knowing this first, that all prophecy of scripture springs not out of human invention: 21 For prophecy was not at any time of the will of man, but men had utterance from God, moved by the Holy Spirit.

## II.

BUT there were even false prophets among the people, as also there will be false teachers among you, who will privately introduce destructive sects, even denying the sovereign Lord that bought them, bringing upon themselves swift destruction. 2 And many will follow their dissolute ways; on account of whom the way of the truth will be blasphemed; 3 And in covetousness, with deceitful words, will they make merchandise of you; for whom the judgment of old lingers not, and their destruction slumbers not. 4 For if God spared not the angels that sinned, but with chains of thick darkness having confined *them* in Tartarus, delivered them over to dens of darkness to be reserved unto judgment to be punished; 5 And spared not the ancient world, but guarded Noah, one of eight, a preacher of righteousness, bringing in a flood upon the world of the ungodly; 6 And having reduced to ashes the cities of Sodom and Gomorrah, condemned *them* with an overthrow, placing *them* as an example to those who should afterwards live ungodly; 7 And

rescued righteous Lot, distressed with the lewd conduct of the lawless; [8] For that righteous man, through seeing and hearing, dwelling among them, tormented *his* righteous soul from day to day with *their* lawless deeds; [9] The Lord knows how to rescue the godly out of trial, but to keep in ward the unjust to the day of judgment *to be* punished; [10] But chiefly those who walk after the flesh in the inordinate desire of uncleanness, and despise lordship. Daring, self-willed, they are not afraid to blaspheme dignities; [11] When angels, being greater in strength and power, do not bring against them a blasphemous judgment from the Lord. [12] But these, as natural animals without reason, having been made for capture and destruction; blaspheme things which they do not understand, shall utterly perish in their own corruption. [13] Receiving a reward of injustice, esteeming pleasure the luxury which is but for a day; spots and blemishes, revelling in their own deceits while feasting with you; [14] Having eyes full of an adultress, and unrestrained from sin; alluring unstable souls, having a heart exercised in covetousnesses; children of a curse, [15] Forsaking the right way, they went astray, having followed in the path of Balaam, *the son* of Beor, who loved the reward of injustice, [16] But had a rebuke for his iniquity; a beast of burden without a voice, speaking in man's voice, forbad the prophet's madness. [17] These are wells without water, and mists driven along by a tempest, for whom the gloom of darkness is reserved. [18] For speaking swelling *words* of vanity, they allure through inordinate desires of the flesh, even by lasciviousnesses, those who had just fled from them who live in error; [19] Promising them freedom, themselves being bondservants of corruption; for by whom a man is subdued, by him is he also enslaved: [20] For if after having escaped the pollutions of the world, in a knowledge of our Lord and Saviour Jesus Christ, but being again entangled in them, and overcome, their last state is worse than the first. [21] For it were better for them not to have known the way of righteousness, than having known, to turn back from the holy command delivered to them. [22] It has befallen them according to the true proverb, "a dog having returned to his own vomit; and a sow that was washed, to rolling in the mire."

## III.

THIS now, beloved, a second epistle, I write to you, in *both* which I stir up your sincere mind to remembrance. [2] To remember the words spoken before by the holy prophets, and the command of the Lord and Saviour given by your

apostles. [3] Knowing this first, that in the last of the days, in scoffing will come scoffers, walking according to their own inordinate desires, [4] And saying, "Where is the promise of his presence? for from the time the fathers fell asleep all things remain thus from the beginning of creation." [5] For this is unobserved willingly by them that by the word of God the heavens were of old, and the earth subsisting out of water and through water. [6] By means of which, the then world, being deluged by water, perished; [7] But the present heavens and the earth by his word are treasured up, being kept for fire to the day of judgment and destruction of ungodly men. [8] But, beloved, let not this one thing escape your notice, that one day with the Lord *is* as a thousand years, and a thousand years as one day. [9] The Lord of the promise does not delay, as some account of delay; but *is* long-suffering towards you, not willing that any should perish, but that all should have recourse to a change of mind. [10] But the day of the Lord will come as a thief, in which the heavens pass away with a great noise, but the heavenly bodies burning intensely will be dissolved, and the earth also and all the works in it will be discovered. [11] All these things then being thus to be dissolved, what ought you to be in holy behaviour and godliness? [12] Expecting and hastening the presence of the day of God, by reason of which the heavens being on fire shall be dissolved, and the heavenly bodies burning intensely, melt. [13] But, according to his promise, we look for new heavens and a new earth, in which righteousness dwells.

[14] Therefore, beloved, expecting these things, diligently endeavor to be found by him in peace, spotless and irreproachable. [15] And the longsuffering of our Lord account salvation; even as our beloved brother Paul, according to the wisdom imparted to him, wrote you; [16] As also, in all *his* epistles, speaking in them concerning these things, among which some things are hard to be understood, which the untaught and unstable distort, as also the other scriptures, to their own destruction. [17] You therefore, beloved, knowing *this* before, be guarded, lest being carried away with the error of the lawless, you should fall from your own stedfastness. [18] But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and to the day of eternity. Amen.—THE SECOND OF PETER.

# THE FIRST EPISTLE OF JOHN.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we contemplated, and our hands handled concerning the Word of life; [2] (And the life was made manifest, and we have seen and bear witness and announce to you the life, the everlasting, which was with the Father and was manifested to us); [3] What we have seen and heard we announce to you also, so that ye also may jointly participate with us; and truly our joint participation *is* with the Father and with his Son Jesus Christ. [4] And these things we write that your joy may be complete.

[5] And this is the declaration which we have heard from him and announce to you, that God is light, and in him is no darkness at all. [6] If we should say that we jointly participate with him, and walk in darkness, we speak falsely, and practise not the truth; [7] But if we should walk in the light, as he is in the light, we have joint participation one with another, and the blood of Jesus his Son cleanses us from all sin. [8] If we should say that we have not sin, we deceive ourselves, and the truth is not in us. [9] If we confess our sins, he is faithful and just to forgive us sins, and to cleanse us from all unrighteousness. [10] If we say that we have not sinned, we make him speak falsely, and his word is not in us.

## II

MY dear children, these things I write to you that ye sin not, and if any one has sinned, we have an Advocate with the Father, Jesus Christ the righteous: [2] And he himself is a propitiation for our sins; and not for ours only, but also for *the sins of* the whole world. [3] And in this we know that we have known him, if we keep his commands. [4] He who says, I have known him, and keeps not his commands, speaks falsely, and the truth is not in him. [5] But he who keeps His word, truly in him the love of God is perfected. In this we know that we are in him. [6] He that says he abides in him, ought himself also so to walk, even as he walked.

[7] Beloved, I do not write to you a new command, but an old command which ye had from the beginning. The old command is the word which ye heard. [8] Again I write to you a new command, which is true in him and you, because the darkness is passing away, and the true light now shines.

9 He that says he is in the light, and hates his brother, is in the darkness even until now. 10 He that loves his brother abides in the light, and there is no scandal in him. 11 But he who hates his brother is in the darkness, and walks in the darkness, and knows not whither he goes, because the darkness has blinded his eyes.

12 I write to you, dear children, because your sins have been forgiven you through his name. 13 I write to you, fathers, because ye have known him from the beginning. I write to you, young men, because ye have overcome the wicked one. I have written to you, little children, because ye have known the Father. 14 I have written to you fathers, because ye have known him from the beginning. I have written to you, young men, because ye are strong and the word of God abides in you, and you have overcome the wicked one. 15 Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him. 16 Because all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the arrogant pomp of life, is not of the Father, but is of the world. 17 And the world is passing away, and its lust, but he who is doing the will of God remains to eternity.

18 Little children, it is the last hour; and as ye heard that the antichrist comes, even now have arisen many antichrists; whence we know that it is the last hour. 19 They went out from us, but they were not of us: for if they had been of us, they would have continued with us, but *they departed* that they might be manifested that all are not of us. 20 And you have an anointing from the Holy One, and ye know all things. 21 I have not written to you because ye do not know the truth, but because ye know it, and because no falsehood is of the truth. 22 Who is the liar, but he that denies that Jesus is the Christ? He is the antichrist that denies the Father and the Son. 23 Whosoever denies the Son, has not the Father: he that acknowledges the Son, has the Father also. 24 Let that which you heard from the beginning abide in you: if what ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father. 25 And this is the promise which he has promised us, THE EVERLASTING LIFE. 26 These *things* I have written to you, concerning those who would deceive you. 27 But the anointing which ye received from him abides in you, and ye have no need that any one teach you; but as his Spirit teaches you concerning all things, and is truth, and not a falsehood, and

even as he has taught you abide in him. [28] And now, dear children, abide in him; so that when he shall appear, we may have freedom of speech, and not shrink with shame from him in his presence. [29] If ye know that he is righteous, be assured that every one that practises righteousness has been begotten of him.

III.

SEE! what manner of love the Father has given us, that we should be called children of God; and *so* we are: for this reason the world knows us not, because it knew him not. [2] Beloved, now are we children of God, and it has not yet been manifested what we shall be, ***but*** we know that when he shall be manifested, we shall be like him, because we shall see him as he is. [3] And every one having this hope upon Him purifies himself, even as He is pure. [4] Every one that practises sin practises also lawlessness, and sin is lawlessness. [5] And ye know that he was manifested to take away our sins; and in him is no sin. [6] Every one that abides in him sins not: every one that sins sees him not, nor knows him. [7] Dear children, let no one lead you astray; he that practises righteousness is righteous, even as HE is righteous. [8] He that practises sin is of the devil; for from the beginning the devil sins. For this purpose the Son of God was manifested that he might destroy the works of the devil. [9] Every one who has been begotten of God does not practise sin, because his seed remains in him; and he is not able to sin, because he has been begotten of God. [10] In this are manifest the children of God and the children of the devil: every one that practises not righteousness is not of God, as also he that loves not his brother. [11] For this is the announcement that ye heard from the beginning, that we should love one another: [12] Not as Cain was of the wicked one, and slew his brother. And wherefore did he slay him? because his own works were evil and his brother's righteous. [13] Wonder not, brethren, if the world hates you. [14] WE know that we have passed over out of the death into the life, because we love the brethren. He that loves not remains in the death. [15] Every one that hates his brother is a manslayer; and ye know that no manslayer has life everlasting abiding in him. [16] In this we have known the love *of Christ*, because he laid down his life for us; and we ought to lay down *our* lives for the brethren. [17] But whoever has this world's means of life, and beholds his brother having need, and shuts up his heart from him, how dwells the love of God in him? [18] Dear children,

let us not love with word, nor with tongue; but in work and in truth. [19] And herein shall we know that we are of the truth, and shall tranquilize our hearts before him. [20] For if our heart condem us, it is because God is greater than our heart, and knows all things.

[21] Beloved, if the heart condemn us not, we have confidence towards God; [22] And whatever we ask, we receive from him, because we keep his commands and practise the things that are pleasing in his sight. [23] And this is his command, that we should believe on the name of his Son Jesus Christ, and should love one another, even as he gave us command. [24] And he that keeps his commands abides in Him and HE in him, and hereby we know that he abides in us, by the Spirit which he gave us.

## IV.

BELOVED, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets have gone forth into the world. [2] In this you know the Spirit of God: Every spirit who confesses Jesus Christ as having come in flesh, is of God; [3] And every spirit that confesses not Jesus Christ come in the flesh is not of God: and this is that *spirit* of the antichrist, of which ye have heard that it should come, and now is already in the world. [4] You are of God, dear children; and have overcome them; because greater is he that is in you than he is that is in the world. [5] They are of the world; for this reason they speak of the world, and the world hears them. [6] WE are of God: he that knows God hears us: he that is not of God hears not us. From this we know the spirit of the truth and the spirit of the error. [7] Beloved, let us love one another, because the love is of God; and every one who loves has been begotten of God and knows God. [8] He that loves not, knows not God, because God is love. [9] In this was manifested the love of God in us, because God sent forth his only begotten Son into the world, that we might live through him: [10] In this is the love, not that we loved God, but that he loved us, and sent forth his Son a propitiation for our sins. [11] Beloved, if God thus loved us, we also ought to love one another. [12] No one has seen God at any time: if we love one another, God abides in us, and the love of Him is perfected in us. [13] In this we know that we abide in Him, and He in us, because he has given us of His Spirit. [14] And we have seen and bear witness that the Father sent forth the Son *as* Saviour of the world. [15] Whoever shall confess that Jesus is

the Son of God, God abides in him and HE in God. [16] And WE have known and believed the love which God has in us. God is love, and he who abides in love, abides in God, and God in him. [17] In this has the love been perfected with us, so that we may have confidence in the day of the judgment, because as He is, we also are in this world. [18] Fear is not in the love, but the perfect love casts outside the fear; because the fear has torment, and he that fears is not made perfect in love. [19] We love God because he first loved us. [20] If any one say, "I love God," and hate his brother, he speaks falsely; for he that loves not his brother whom he has seen, cannot love God whom he has not seen. [21] And this command we have from him, That he that loves God love his brother also.

## V.

EVERY one that believes that Jesus is the Christ has been begotten of God, and every one that loves him that begot, loves him also that is begotten of him. [2] In this we know that we love the children of God, when we love God and practise his commands. [3] For this is the love of God that we keep his commands; and his commands are not burdensome; [4] Because all that is begotten of God overcomes the world; and this is the victory that overcomes the world, our faith; [5] Now who is he that overcomes the world, but he that believes that Jesus is the Son of God? [6] This is he that came by water and blood, Jesus Christ; not in the water only, but in the water and in the blood. And it is the Spirit who bears witness, because the Spirit is the truth. [7] For they that bear witness (*a*) are three, [8] The Spirit, and the water, and the blood; and the three are in the one. [9] If we receive the witness of men, the witness of God is greater, for the witness of God is this: that he has borne witness concerning his Son. [10] He that believes on the Son of God has the witness in himself; he that believes not God has made him a liar; because he has not believed in the witness that God witnessed concerning his Son. [11] And this is the witness that God gave to us everlasting life, and this life is in his Son. [12] He that has the Son has the life; he that has not the Son of God has not the life. [13] These things have I written to you that ye may know that ye have eternal

(*a*) T.R., "in heaven, the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth." These words, rejected from the text, are omitted from all Greek MSS (till the 16th century).

life; even to you that believe on the name of the Son of God. 14 And this is the liberty of access we have towards him, that if we ask any thing, according to his will, he hears us: 15 And if we know that he hears us, whatever we ask, we know that we have the petitions which we petitioned from him. 16 If any one see his brother sinning the sin not unto death, he shall ask and he will give him life for those that sin not unto death. There is a sin to death: concerning it I do not say that he should make request. 17 All injustice is sin, and there is a sin not unto death. 18 We know that every one who is begotten of God sins not: but he that is begotten of God, keeps himself, and the wicked one touches him not. 19 We know that we are of God, and the whole world lies in the wicked one. 20 Moreover we know that the Son of God is come, and has given us an understanding, that we may know the true One; and we are in the true One, in his Son Jesus Christ. This is the true God, and the everlasting life. 21 Dear children, guard yourselves from idols.—THE FIRST OF JOHN.

## THE SECOND EPISTLE OF JOHN.

THE elder to the excellent Kyria and her children, whom I love in truth; and not I only, but also all those that know the truth; 2 On account of the truth, which abides in us and shall be with us for ever. 3 There shall be with us grace, mercy, and peace, from God the Father and the Lord Jesus Christ, the Son of the Father, in truth and love. 4 I rejoiced greatly that I found of thy children walking in truth, even as we received a command from the Father. 5 And now I entreat thee, Kyria, not as writing to thee a new command, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk according to his commands. This is the command, even as ye heard from the beginning that ye should walk in it. 7 Because many deceivers are gone out into the world, they who confess not Jesus Christ coming in flesh. This is the deceiver and the antichrist. 8 Look to yourselves, that ye lose not those things which ye wrought, but that ye may receive a full reward. 9 Whosoever goes before *you*, and abides not in the doctrine of Christ, has not God, he that abides in the doctrine, he has both the Father and the Son. 10 If any one comes to you, and brings not this doctrine, do not receive him into *your* house, and do not wish him good speed: 11 For he that

wishes him good speed jointly participates in his wicked works.

12 Having many things to write unto you, I would not with paper and ink: for I hope to come to you and speak mouth to mouth, that our joy may be full. 13 The children of thy excellent sister greet thee.—THE SECOND OF JOHN.

## THE THIRD EPISTLE OF JOHN.

THE elder unto Gaius the beloved; whom I love in truth. 2 Beloved! I wish that thou mayest prosper in all things, and be in health, even as thy soul prospers. 3 For I rejoiced greatly, when the brethren came and bore witness to thy truth, even as thou walkest in the truth. 4 I have no greater joy than this, that I hear of my children walking in truth. 5 Beloved, thou doest faithfully whatever thou workest to the brethren, even when strangers; 6 Who bore witness of thy love before the assembly; whom if thou conduct on their journey, in a manner worthy of God, thou shalt do well. 7 Because that for His name's sake they went forth taking nothing of the nations. 8 We therefore ought to entertain such, that we may become co-workers with the assembly. 9 I wrote something to the assembly; but Diotrephes, who loves to be the first of them, receives us not. 10 Therefore, if I come, I will bring his deeds to remembrance which he practises, prating against us with wicked words; and not content with these, neither does he himself receive the brethren, and those that wish, he forbids, and casts *them* out of the assembly. 11 Beloved, do not imitate the evil, but the good. He that does good is of God: he that does evil has not seen God. 12 Demetrius has witness borne to him from all, and from the truth itself: and we *also* bear witness, and thou knowest that our witness is true. 13 I had many things to write unto thee, but I am not willing with ink and reed to write to thee; 14 But I hope immediately to see thee, and then we will speak mouth to mouth. Peace *be* to thee. The friends salute thee. Salute the friends by name.—THE THIRD OF JOHN.

## THE EPISTLE OF JUDE.

JUDE, a bondservant of Jesus Christ, and brother of James, to those invited, beloved by God the Father, and preserved for Jesus Christ: 2 Mercy unto you, and peace and love be multiplied. 3 Beloved, in giving all diligence to write to you of our common salvation, I found it necessary

to write to you forthwith, exhorting *you* to contend earnestly for the faith once for all delivered to the saints. 4 For there crept in stealthily certain men, those of old, written beforehand for this judgment, ungodly, perverting the grace of God into lasciviousness, and denying the only Master and our Lord Jesus Christ. 5 But I wish to remind you, though ye once knew all, how that Jesus having saved the people out of the land of Egypt, secondly destroyed them that believed not. 6 And angels who kept not their dignity, but left their own habitation, he has kept in everlasting chains under darkness unto the judgment of the great day. 7 As Sodom and Gomorrah, and the cities about them, giving themselves over to fornication, and having gone after other flesh, are in like manner to these set forth for an example, suffering the just punishment of everlasting fire. 8 In like manner, nevertheless, these dreamers also pollute the flesh, despise lordship, and blaspheme dignities; 9 Yet Michael the archangel, when contending with the devil, reasoned about the body of Moses, dared not bring against him a judgment of blasphemy, but he said, "The Lord rebuke thee." 10 But these blaspheme whatever things they know not; and whatever things they know naturally, as the irrational animals, in these they corrupt themselves. 11 Woe unto them! because they went in the way of Cain, and they rushed after the error of Balaam for reward, and perished in the gainsaying of Korah. 12 These are hidden rocks in your love-feasts, when they feast with you without fear, pasturing themselves, clouds without water, carried out of course by winds, autumnal trees, unfruitful twice, dead, rooted up; 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the gloom of darkness for ever. 14 And Enoch, the seventh from Adam, prophesied of these, saying, "Behold the Lord comes among his holy myriads, 15 To execute judgment upon all, and to convict all the impious concerning all their works of impiety which they impiously did, and concerning all the hard things which impious sinners spoke against Him." 16 These are murmurers, complaining of their lot, walking according to their own inordinate desires, and their mouth speaks great swelling *words*, having men's persons in admiration for the sake of advantage.

17 But ye, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ; 18 That they said to you, that in the last time there should be mockers, walking according to their own impious lusts.

19 These are they that are separating, soulical men, not having the Spirit. 20 But you, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto everlasting life. 22 And some indeed convict, when they contend with you; 23 But others save, pulling *them* out of the fire; and others compassionate with fear, hating even the garment spotted by the flesh. 24 But to him that is able to guard you from stumbling, and to present *you* unblameable before the presence of his glory with exceeding joy; 25 To the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion, and power, before all time, and now, and to all the ages. Amen.—OF JUDE.

## THE REVELATION OF JOHN.

THE Revelation of Jesus Christ which God gave to him to show to his saints what things must come to pass quickly; and he signified *it* sending by his angel unto his bondsman John. 2 Who testified the word of God, and the testimony of Jesus Christ, as much as he saw. 3 Happy *is* he that reads, and they that hear the words of this prophecy, and keep those things which are written therein, for the time *is* near.

4 JOHN to the seven assemblies which are in Asia: Grace *be* to you, and peace from him who is, and who was, and who shall come, and from the seven spirits who are before his throne; 5 And from Jesus Christ, the faithful witness, the first-born of the dead, and the Ruler of the kings of the earth, unto him that loves us and freed us from our sins by his own blood, 6 And has made us a kingdom, priests to God and his Father, to him *be* the glory and the dominion to the ages of ages. Amen. 7 Behold he comes with the clouds; and every eye shall see him; and those who pierced him, and all the tribes of the earth shall mourn over him. Yes. Amen. 8 I am the Alpha and the Omega, says the Lord God, who is, and who was, and who shall come, the Almighty.

9 I, John, your brother, and joint participator in the affliction, and kingdom, and patient endurance in Jesus, was in the isle that is called Patmos (*a*), on account of the word of God, and the testimony of Jesus. 10 I became in the Spirit on the Lord's day, and heard behind me a great voice, as of

(*a*) An island about 30 miles in circumference. Here Roman emperors confined criminals.

a trumpet, [11] Saying, What thou seest write in a book, and send to the seven assemblies,to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.[12] And I turned to see the voice that was speaking with me; and being turned, I saw seven golden lamp-stands; [13] And in the midst of the seven lamp-stands, *one* like *the* Son of man,clothed with a garment reaching to the feet,and girt round at the breasts with a golden girdle, [14] But his head and hair white,as white wool, like snow; and his eyes as a flame of fire; [15] And his feet like white shining brass, as if they had been glowing in a furnace; and his voice as the voice of many waters. [16] And he had in his right hand seven stars, and out of his mouth there went a sharp two-edged sword; and his countenance shines as the sun in its power. [17] And when I saw him, I fell at his feet as dead. And he placed his right hand upon me, saying, Fear not, "I am the first and the last, [18] And THE LIVING ONE," and I became dead, and behold I am living for the ages of the ages, and I have the keys of death and of the invisible world. [19] Write therefore the things which thou sawest, and what things they are, and the things about to occur after these; [20] The mystery of the seven stars which thou sawest upon my right hand, and the seven golden lamp-stands. The seven stars are the messengers of the seven assemblies, and the seven lamp-stands are seven assemblies.

II.

[1] TO the messenger of the assembly in Ephesus, write: These things says he that holds the seven stars in his right hand, he that walks in the midst of the seven golden lamp-stands: [2] I know thy works, and thy labor, and thy patient endurance, and that thou canst not endure those that are evil; and thou didst try them who call themselves apostles, and are not; and hast found them liars. [3] And hadst patient endurance, and didst bear for my name's sake, and hast not grown weary. [4] But I have against thee, that thou hast deserted thy first love. [5] Remember therefore what loss thou hast sustained, and change thy mind, and do the first works; but if not, I will come unto thee, and will remove thy lamp-stand out of its place, unless thou change thy mind. [6] Notwithstanding, this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. [7] He who has an ear, let him hear what the Spirit says to the assemblies: To him that overcomes I will give to eat of the tree of life, which is in the paradise of God.

[8] And to the messenger of the assembly in Smyrna, write: These things says the first and the last, who became dead, and lived again: [9] I know thy affliction, and thy poverty, but thou art rich; and the blasphemy of those who say that they are Jews, and are not; but a synagogue of Satan. [10] Fear not those things which thou art about to suffer; behold, the devil is about to cast *some* of you into prison, that you may be tried, and ye shall have affliction ten days. Become thou faithful unto death, and I will give thee the crown of life. [11] He that has an ear, let him hear what the Spirit says to the assemblies. The conqueror shall by no means be injured by the second death.

[12] And to the messenger of the assembly in Pergamos, write: These things says He who has the sharp sword with two edges: [13] I know where thou dwellest, where Satan's throne is; and thou holdest fast my name, and didst not deny the faith of me, even in the days of Antipas, my witness, my faithful one, who was killed among you where Satan dwells. [14] But I have a few things against thee, because thou hast there those that hold the teaching of Balaam, who instructed Balak to cast a scandal before the sons of Israel, to eat idol sacrifices, and to commit fornication; [15] So hast thou also those who hold the teaching of the Nicolaitans, in like manner. [16] Change thy mind, therefore; but if not, I am coming to thee quickly, and will make war with them with the sword of my mouth. [17] He that has an ear, let him hear what the Spirit says to the assemblies. To the conqueror, I will give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knows but he that receives *it*.

[18] And to the messenger of the assembly in Thyatira, write: These things says the Son of God, who has his eyes like a flame of fire, and his feet like white shining brass: [19] I know thy works, and thy love, and thy faith, and thy ministration, and thy patient endurance; and thy last works are more than the first. [20] Notwithstanding, I have against thee, that thou sufferest thy wife Jezebel, who calls herself a prophetess, and she teaches and seduces my bondservants to commit fornication, and to eat idol-sacrifices; [21] And I gave her time that she might change her mind, and she will not change her mind from her fornication. [22] Behold, I cast her into a bed, and those committing adultery with her into great affliction, unless they change their minds from her works. [23] And her children I will slay with death, and all the assem-

blies shall know that "I am he who searches reins and hearts; and I will give to every one of you according to your works." [24] But to you I say, to the rest in Thyatira, as many as have not this teaching, such as have not known the depths of Satan, as they say, I will put upon you no other burden; [25] But what you have, hold fast till I come. [26] And he that overcomes, and he that keeps my works unto the end, to him will I give authority over the nations: [27] And he shall "shepherd them with an iron sceptre, as the vessels of the potter are they dashed in pieces;" as I also have received from my Father. [28] And I will give him the morning star. [29] He that has an ear, let him hear what the Spirit says to the assemblies.

## III.

AND to the messenger of the assembly in Sardis, write: These things says he that has the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. [2] Become watchful, and strengthen the things which remain, which were about to die, for I have not found thy work completed before my God. [3] Remember how thou hast received and heard, and guard, and change thy mind. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. [4] Nevertheless, thou hast a few names in Sardis who have not polluted their garments; and they shall walk with me in white, because they are worthy. [5] He that conquers, he shall be clothed with white garments, and I will by no means blot out his name out of the book of life; and I will confess his name before my Father, and before his angels. [6] He that has an ear, let him hear what the Spirit says to the assemblies.

[7] And to the messenger of the assembly in Philadelphia, write: These things says he that is true, he that is the holy one, he that has the "keys of David, and opens and none shall shut, and shuts and none can open." [8] I know thy works. Behold, I have given before thee an open door, which no one is able to shut; because thou hast little power, and hast kept my word, and hast not denied my name. [9] Behold, I give out of the synagogue of Satan, who say they are Jews and are not, but speak falsely; behold, I will make them to come and worship before thy feet, and to know that I have loved thee: [10] Because thou hast kept the word of my patient endurance, I also will keep thee from the hour of the trial, which is about to come on the whole habitable earth,

to try them that dwell upon the earth. 11 I come quickly; hold fast what thou hast, that no one take thy crown. 12 The conqueror, I will make a pillar in the temple of my God, and he shall never more go out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name. 13 He that has an ear, let him hear what the Spirit says to the assemblies.

14 And to the messenger of the assembly in Laodicea, write: These things says the Amen, the faithful and true witness, and the beginning of the assembly of God. 15 I know thy works, that thou art neither cold nor hot: I would thou wast cold or hot. 16 Thus because thou art lukewarm, and neither hot nor cold, I am about to cast thee out of my mouth. 17 Because thou sayest, I am rich, and have become wealthy, and have need of nothing; and knowest not that thou art the wretched and the pitiable one, even mendicant, and blind, and naked: 18 I counsel thee to buy of ME gold, fresh smelted of fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and the shame of thy nakedness may not be made manifest; and eye-salve to anoint thine eyes, that thou mayest see. 19 As many as I am dearly attached to I rebuke, and discipline: be zealous, therefore, and change thy mind. 20 Behold, I stand at the door, and knock: if any one hear my voice and open the door, I will come in to him, and sup with him, and he with ME. 21 The conqueror I will give to sit down with ME in my throne, as I also have conquered, and sat down with my Father in HIS throne. 22 He that has an ear, let him hear what the Spirit says to the assemblies.

## IV.

AFTER these things I saw, and behold! a door opened in the heaven: and the first voice, which I heard, as a trumpet, talking with me, saying, "Come up hither, and I will show thee what it behoves to occur after these things." 2 Immediately I became in *the* Spirit; and, behold, a throne stood in the heaven, and one sitting upon the throne. 3 And he that sat, in appearance like a jasper and a sardine stone, and a rainbow encircled the throne, similar in appearance to an enerald. 4 And circling the throne, twenty-four thrones; and upon the thrones twenty-four elders sitting, clothed in white garments, and upon their heads crowns of gold; 5 And ont of the throne proceed lightnings, and voices, and thunderings; and seven lamps of fire burning before the throne,

which are seven spirits of God; [6] And before the throne as it were a sea of glass, like to crystal. And in the midst of the throne, and around the throne four living creatures, full of eyes before and behind. [7] And the first living creature, like a lion, and the second living creature, like an ox, and the third living creature had a face as a man, and the fourth living creature, like to a flying eagle. [8] And the four living creatures had each of them six wings. Around and within they are full of eyes; and exclaim day and night without intermission, "Holy, holy, holy, Lord God the Almighty, who was, and who is, and who is to come." [9] And when the living creatures shall give glory and honor and thanks to him that sits upon the throne, who lives to the ages of the ages, [10] The twenty-four elders will fall down before him that sits upon the throne, and shall worship him that lives to the ages of the ages; and they will cast their crowns before the throne, saying, [11] "Thou art worthy, our Lord and God, to receive the glory, and the honor, and the power; because thou didst create all things, through thy will they existed, and were created."

V.

AND I saw on the right hand of him that sat upon the throne, a book written within and on the back, sealed with seven seals. [2] And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose its seals? [3] And no one was able in the heaven, nor upon the earth, nor under the earth, to open the book, nor to look therein. [4] And I wept much because no one was found worthy to open the book, nor to look therein. [5] And one of the elders says to me, "Weep not; behold, the lion that is of the tribe of Judah, the root of David, conquered to open the book and its seven seals." [6] And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a lamb standing as if slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth. [7] And he came and took it out of the right hand of him that sits upon the throne. [8] And when he took the book the four living creatures, and the twenty-four elders fell down before the Lamb, having each a harp, and golden bowls full of incense, which are the prayers of the saints. [9] And they sung a new song, saying, "Thou art worthy to take the book, and to open its seals, because thou wast slain, and didst redeem to God by thy blood, out of every tribe, and tongue, and people, and nation; [10] And didst make them unto our God a kingdom and priests, and they reign upon the

earth." [11] And I beheld, and I heard the voice of many angels around the throne, and the living creatures, and the elders: and the number of them was myriads of myriads, and thousands of thousands; [12] Saying with a loud voice, Worthy is the Lamb that has been slain, to take power, and riches, and wisdom, and strength, honor and glory, and blessing. [13] And every creature, which is in the heaven, and on the earth, and under the earth, and upon the sea, and all things in them, heard I saying, "Unto him that sits upon the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the might, unto the ages of the ages." [14] And the four living creatures said, "Amen." And the elders fell down and worshipped.

## VI.

AND I saw when the Lamb opened one of the seven seals; and I heard one of the four living creatures saying, as it were the voice of thunder, Come! [2] And I saw and behold! a white horse: and he that sat upon him having a bow, and a crown was given to him, and he went forth conquering, and to conquer. [3] And when he had opened the second seal, I heard the second living creature saying, Come! [4] And there went forth another horse, red; it was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given to him a great sword. [5] And when he had opened the third seal, I heard the third living creature saying. Come! And I saw, and behold! a black horse; and he that sat on him having a balance in his hand. [6] And I heard a voice amidst the four living creatures saying; a chœnix (*a*) of wheat for a denarius, and three chœnixes of barley for a denarius; and do not injure the oil and the wine. [7] And when he opened the fourth seal, I heard the fourth living creature, saying, Come! [8] And I saw, and behold! a pale horse: and his name that sat on him was Death; and the invisible world was following him. And authority was given to him over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth. [9] And when he had opened the fifth seal, I saw under the altar the souls of those that had been slain for the word of God, and for the testimony which they had borne: [10] And they cried with a loud voice, saying, "How long, O Sovereign Master, holy and true, dost thou not judge and

(*a*) Or a quart, sufficient only for one day's consumption, yet cost the whole of a man's daily wages.

avenge our blood on them that dwell on the earth?" [11] And there was given unto every one of them a white robe; and it was said unto them, that they should rest yet for a season, until their fellow bondservants also, and their brethren, that were about to be killed as they *were*, should be completed. [12] And I beheld when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; [13] And the stars of the heaven fell to the earth, as a fig tree casts her unripe figs, when she is shaken of a mighty wind. [14] And the heaven parted asunder as a volume rolled together, and every mountain and island were moved out of their places. [15] And the kings of the earth, and the great, and the commanders of thousands, and the rich, and the strong, and every bondsman, and every freeman, hid themselves in the caves and in the rocks of the mountains; [16] And they say to the mountains and to the rocks: "Fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb; [17] Because the great day of his wrath is come; and who is able to stand?"

## VII.

AND after this, I saw four angels standing on the four quarters of the earth, holding the four winds of the earth that the wind should not blow over the earth, nor over *the* sea, nor over any tree. [2] And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to injure the earth and the sea, [3] Saying, Injure you not the earth, nor the sea, nor the trees, till we have sealed the bondservants of our God upon their foreheads. [4] And I heard the number of the sealed, a hundred *and* forty-four thousand were sealed of all the tribes of the sons of Israel. [5] Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben twelve thousand. Of the tribe of Gad twelve thousand. [6] Of the tribe of Asher twelve thousand. Of the tribe of Napthali twelve thousand. Of the tribe of Manasseh twelve thousand. [7] Of the tribe of Simeon twelve thousand. Of the tribe of Levi twelve thousand. Of the tribe of Issachar twelve thousand. [8] Of the tribe of Zabulon twelve thousand. Of the tribe of Joseph twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

[9] After these things I saw, and behold! a great multitude, which no one could number, out of all nations, and tribes,

and peoples, and tongues, standing before the throne, and before the Lamb, clothed with white robes and palm branches in their hands ; [10] And they cry with a loud voice, saying : "The salvation to our God upon the throne and to the Lamb." [11] And all the angels stood around the throne and the elders and the four living creatures, and fell before the throne, on their faces and worshipped God, [12] Saying : "Amen, the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might be unto our God, unto the ages of the ages. Amen." [13] And one out of the elders answered, saying to me : These who have been clothed in white robes, who are they ? and whence came they ? [14] And I said to him : my Lord, thou knowest. And he said to me, These are they who come out of the great affliction and they have washed their robes and made them white in the blood of the Lamb. [15] On this account are they before the throne of God, and perform service to him day and night in his temple ; and he that sits upon the throne, shall spread his tabernacle over them. [16] "They shall hunger no more, neither thirst any more, neither shall the sun fall upon them, nor any heat ;" because the Lamb who is in the midst of the throne shall shepherd them, and shall lead them to the fountains of the waters of life : and God will wipe away every tear from their eyes.

## VIII.

AND when he opened the seventh seal, there supervened silence in the heaven about half an hour. [2] And I saw the seven angels who stand before God ; and to them were given seven trumpets. [3] And another angel came and stood over the altar, having a golden censer ; and there was given to him much incense, that he should add *it* to the prayers of all the saints, upon the golden altar which is before the throne. [4] And the smoke of the incense ascended up to the prayers of the saints out of the angel's hand, before God. [5] And the angel took the censer, and filled it out of the fire of the altar and cast *it* to the earth ; and there were thunderings, and voices, and lightenings, and an earthquake. [6] And the seven angels, who had the seven trumpets, prepared themselves to sound : [7] And the first sounded, and there followed hail and fire mingled in blood, and they were cast into the earth, and the third part of the earth was burnt up, and the third part of trees was burnt up, and all green grass was burnt up. [8] And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea ; and

the third part of the sea became blood: [9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. [10] And the third angel sounded, and there fell a great star out of heaven, burning as a lamp, and it fell upon the third part of the rivers, and upon the fountains of the waters. [11] And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many of the men died of the waters, because they were made bitter. [12] And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them might be darkened, that the day might not shine for the third part of it, and the night in like manner. [13] And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by the reason of the other voices of the trumpet of the three angels, which are about to sound!

## IX.

AND the fifth angel sounded; and I saw a star out of the heaven having fallen to the earth, and there was given to him the key of the pit of the Abyss. [2] And he opened the pit of the Abyss, and a smoke ascended out of the pit, as the smoke of a great furnace; and the sun and the air were darkened from the smoke of the pit. [3] And out of the smoke went forth locusts into the earth, and to them was given authority as the scorpions of the earth have authority. [4] And it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree; but only the men who have not the seal of God upon their foreheads. [5] And it was given to them that they should not kill them, but that they should be tormented five months; and their torment *is* as the torment of a scorpion, when it strikes a man. [6] And in those days men will seek death, and shall not find it, and shall vehemently desire to die, and death shall flee from them. [7] And the shapes of the locusts *were* like to horses prepared for war; and on their heads were as it were crowns like gold, and their faces *were* as the faces of men. [8] And they had hair as the hair of women, and their teeth were as of lions. [9] And they had breastplates, as breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses rushing into war. [10] And they have tails like scorpions, and their stings in their tails; and in their tails *is* their authority to injure men five months. [11] They have *as* king over them the angel of the Abyss: his name in

the Hebrew tongue Abaddon, and in the Greek tongue he has his name Apollyon. 12 One woe is past; behold, two woes more after these things. 13 And the sixth angel sounded, and I heard the voice of the golden altar which is before God, 14 Saying to the sixth angel who had the trumpet, Loose the four angels who are bound over the great river Euphrates. 15 And the four angels were loosed, who had been prepared for the hour, and day, and month, and year, that they might slay the third part of men. 16 And the number of the armies of the horsemen *was* two hundred millions: I heard their number. 17 And thus I saw the horses in the vision, and those that sat upon them, having breast-plates of fire and jacinth and brimstone: and the heads of the horses as heads of lions; and out of the mouths issue fire and smoke and brimstone. 18 By these three plagues were the third part of men killed, from the fire, and the smoke, and the brimstone, which issue out of their mouths. 19 For the authority of the horses is in their mouth, and in their tails; for their tails *are* like serpents, having heads, and with them they injure. 20 And the rest of the men, who were not killed by these plagues did not change their minds of the works of their hands, that they should not worship demons and idols of gold, and of silver, and of brass, and of stone, and of wood, which are not able to see, nor hear, nor walk. 21 Neither did they change their minds of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

X.

AND I saw another strong angel descending out of heaven, clothed with a cloud, and the rainbow over his head, and his face as the sun, and his feet as pillars of fire. 2 And having in his hand a little book open: and he set his right foot upon the sea, and his left upon the land, 3 And he cried with a loud voice, even as a lion roars; and when he cried, the seven thunders uttered their voices. 4 And when the seven thunders spoke, I was about to write, and I heard a voice out of the heaven, saying, Seal thou up the things which the seven thunders spoke, and write them not. 5 And the angel whom I saw, standing upon the sea and upon the land, lifted up his right hand to heaven, 6 And swore by him that lives to the ages of the ages, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that time should no longer intervene: 7 But in the days of the voice of the seventh angel, when he is about to sound, and the mystery of God shall be finished,

as he made known the glad tidings to his own bondsmen the prophets. 8 And the voice which I heard out of the heaven, spoke to me again, and said, Go, take the little book which is open in the hand of the angel who stands upon the sea and upon the land. 9 And I went to the angel, and told him to give me the little book. And he said to me, Take and eat it up; and it shall make thy belly bitter, but shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand and ate it up; and it was in my mouth as sweet as honey, and as soon as I had eaten it my belly was made bitter. 11 And they say to me, Thou must prophesy again concerning peoples, and nations, and tongues, and many kings.

## XI.

AND there was given me a reed, like a staff, saying, Rise, and measure the temple of God, and the altar, and those who worship in it, 2 And the court which is without the temple, leave out, and measure it not; because it was given to the nations, and the holy city shall they tread under foot forty-two months. 3 And I will give to my two witnesses, and they shall prophesy a thousand two hundred *and* sixty days, clothed in sackcloth. 4 These are the "two olive-trees, and the two lamp-stands which stand before the Lord of the earth." 5 And if any one purposes to injure them, fire proceeds out of their mouth and devours their enemies; and if any purposes to injure them, he must thus be killed. 6 These have authority to shut the heaven, so that it may not rain in the days of their prophecy; and they have authority over the waters to turn them into blood, to smite the earth with every plague, as often as they will. 7 And when they have finished their testimony, the wild beast which ascends out of the abyss shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies *are* upon the open street of the great city, that which is called spiritually Sodom and Egypt, where also their Lord was crucified. 9 And some out of the peoples, and tribes, and tongues, and nations, look upon their dead bodies for three days and a half, and suffer not their dead bodies to be put into a tomb. 10 And they that dwell upon the earth rejoice over them and exult, and shall send gifts one to another; because these two prophets tormented those dwelling on the earth. 11 And after three days and a half; a spirit of life from God entered into them; and they stood upon their feet, and great fear fell upon those who beheld them. 12 And they heard a great voice

out of heaven saying to them; Come up hither, and they ascended into the heaven in the cloud; and their enemies beheld them. 13 And in that hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand names: and the rest became afraid, and gave glory to the God of heaven. 14 The second woe is past; behold, the third woe comes quickly. 15 And the seventh angel sounded; and there were great voices in heaven, saying, the sovereignty of this world has become our Lord's and his Christ's, and he shall reign to the ages of the ages. 16 And the twenty-four elders, who sat before God on their thrones, fell on their faces and worshipped God, 17 Saying, We give thanks to thee Lord God, the Almighty, who art and wast, because thou hast taken thy great power and hast reigned. 18 And the nations were enraged; and thy wrath came; and the time of the dead, to be judged, and to give the reward to thy bondservants, the prophets, and to the saints, and to those that fear thy name, the small and the great; and to destroy those who destroy the earth. 19 And the temple of God was opened in the heaven, and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunderings, and an earthquake, and a great hail.

## XII.

AND a great sign was seen in the heaven; a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars. 2 And being pregnant, she cries out, travailing in birth and pained to be delivered. 3 And another sign was seen in heaven, and behold a great fiery-red dragon, having seven heads and ten horns, and upon his heads seven diadems. 4 And his tail draws the third part of the stars of heaven and he cast them to the earth: and the dragon stands before the woman who was about to bring forth, that when she has borne he may devour the child. 5 And she brought forth a man child who is about "to shepherd all the nations with a sceptre of iron," and her child was caught up to God, and his throne. 6 And the woman fled into the solitary place, where she has a place prepared of God, that she might be nourished a thousand two hundred *and* sixty days. 7 And there was war in the heaven: Michael and his angels warred against the dragon, and the dragon warred and his angels, 8 And prevailed not; neither was their place found any more in the heaven. 9 And the great dragon was cast down, the ancient serpent, he that is

called the Devil, and Satan, who deceives the whole habitable earth; he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice in the heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: because the accuser of our brethren is cast down, who accused them before our God day and night. 11 And they conquered him through the blood of the Lamb, and through the word of their testimony; and they loved not their life even to death. 12 Through this, rejoice *ye* heavens, and you that tabernacle in them. Woe to the earth and the sea! for the devil has descended to you, having great wrath, because he knows he has but a short season.

13 And when the dragon saw that he was cast to the earth, he pursued the woman who brought forth the male child. 14 And there were given to the woman two wings of the great eagle, that she might fly into the solitary place, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the flood. 16 And the earth helped the woman; and the earth opened her mouth, and swallowed down the river which the dragon cast out of his mouth. 17 And the dragon was enraged with the woman and departed to make war with the rest of her seed, who keep the commands of God, and have the testimony of Jesus.

## XIII.

AND he stood upon the sand of the sea and I saw a wild beast coming up out of the sea, having ten horns and seven heads, and upon his horns ten diadems, and upon his heads names of blasphemy. 2 And the wild beast which I saw was like a leopard, and his feet as of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his throne, and great authority; 3 And *I saw* one of his heads as it were wounded to death; and his deadly wound was healed: and the whole earth wondered after the wild beast, 4 And worshipped the dragon, because he gave the authority to the wild beast and they worshipped the wild beast saying: Who *is* like to the wild beast? Who is able to make war with him? 5 And there was given unto him a mouth speaking great and blasphemous things; and authority was given him to work forty-two months. 6 And he opened his mouth into blasphemies against God, to blaspheme his name, and his tabernacle, and those who dwell in heaven,

7 And it was given him to make war with the saints, and to
conquer them: and authority was given him over every tribe,
and people, and tongue and nation. 8 And all who dwell
upon the earth will worship him, whose names are not
written in the book of life of the Lamb, that was slain from
the foundation of the world, 9 If any one has an ear let him
hear, 10 If any one be for captivity, he goes; If any one to
be slain with the sword, with the sword must he be slain.
Here is the patient endurance and the faith of the saints.
11 And I beheld another wild beast ascending out of the
earth; and he had two horns as a lamb, and he spake as a
dragon. 12 And he exercises all the authority of the first wild
beast in his presence, and causes the earth, and those who
dwell therein, to worship the first wild beast, whose deadly
wound was healed. 13 And does great signs so that he makes
even fire to come down on the earth in the sight of men.
14 And he deceives those who dwell on the earth in consequence
of the signs which it was given him to work in the presence
of the wild beast; saying to those who dwell on the earth,
that they should make an image to the wild beast, which had
the wound by the sword, and lived. 15 And it was given him
to give breath to the image of the wild beast, that the image
of the wild beast should both speak, and should cause that
as many as worship not the image of the wild beast should
be killed. 16 And he causes all, both the small and the great,
and the rich and the mendicants, and the freemen and the
bondsmen, that they give to them a mark upon their right hand
or upon their forehead; 17 That no one should be able to buy
or sell, except he that has the mark, the name of the wild
beast, or the number of his name. 18 Here is the wisdom!
Let him that has understanding calculate the number of the
wild beast: for it is the number of a man, his number *is*
six hundred and sixty six.

## XIV.

AND I saw, and behold, the Lamb, standing upon the
mount Sion, and with him a hundred *and* forty-four
thousand having his name, and his Father's name written
upon their foreheads. 2 And I heard a voice out of heaven,
as a voice of many waters, and as a voice of great thunder;
and the voice which I heard was as of harpers harping with
their harps, 3 And they sing as it were a new song in presence
of the throne and in presence of the four living creatures, and
the elders; and no one was able to learn the song but the
hundred *and* forty-four thousand, who have been bought

from the earth, [4] These are those who were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goes; these were bought from among men, a first fruit to God and to the Lamb, [5] And in their mouth was found no falsehood: they are blameless.

[6] And I saw an angel flying in mid-heaven, having *the* everlasting glad tidings to preach to those who dwell on the earth, even to every nation, and tribe, and tongue, and people; [7] Saying with a loud voice, "Fear God and give glory to him; because the hour of his judgment is come; and worship him that made the heaven, and the earth, and the sea, and fountains of waters," [8] And another, a second angel followed, saying, "Babylon the great is fallen, is fallen," which has made all the nations drink of the wine of the fury of her fornication. [9] And another, a third angel followed them, saying with a loud voice, if any one worships the wild beast and his image, and receives the mark on his forehead or on his hand, [10] Even he shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [11] And the smoke of their torment ascends for ages of ages; and they have no respite day nor night, who worship the wild beast and his image, and whosoever receives the mark of his name. [12] Here is the patient endurance of the saints, who keep the commands of God and the faith of Jesus. [13] And I heard a voice from heaven saying, Write, Happy *are* the dead who die in the Lord from this time! yes, says the Spirit, that they shall rest from their labors; for their works follow with them. [14] And I saw, and behold! a white cloud, and on the cloud one sitting like *the* Son of man, having upon his head a golden crown, and in his hand a sharp sickle. [15] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, "Send forth thy sickle, and reap; for the hour to reap is come, for the harvest of the earth is dried!" [16] And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. [17] And another angel came out of the temple which was in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, having authority over the fire, and he called with a great cry to the one having the sharp sickle, saying; "Send forth thy sharp sickle, and cut off the clusters of the vine of the earth; because her grapes are fully ripe." [19] And the angel thrust in

his sickle into the earth, and cut off the vine of the earth, and cast *its clusters* into the great wine-press of the wrath of God. 20 And the wine-press was trodden outside the city, and blood came forth from the wine-press unto the bridles of the horses to the distance of a thousand six hundred furlongs.

XV.

AND I saw another sign in the heaven, great and wonderful, seven angels having seven plagues, which are the last, because in them is completed the wrath of God. 2 And I saw as it were a sea of glass mingled with fire; and the conquerors of the beast, and of his image, and of the number of his name, standing upon the sea of glass, having harps of God. 3 And they sing the song of Moses, bondsman of God, and the song of the Lamb, saying, "Great and wonderful *are* they works, O Lord God the Almighty; just and true *are* thy ways, thou King of the nations; 4 Who shall not fear thee, O Lord, and glorify thy name? because *thou* only *art* holy, for all the nations shall come and worship in thy presence; because thy righteous acts have been manifested." 5 And after these things I saw, and the temple of the tabernacle of the testimony was opened in heaven; 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure glistening linen, and encircled about their breasts with golden girdles. 7 And one of the four living creatures gave to the seven angels, seven bowls of gold, full of the wrath of God, who lives to the ages of the ages. 8 And the temple was filled with smoke, from the glory of God, and from his power, and no one was able to enter into the temple till the seven plagues of the seven angels were completed.

XVI.

AND I heard a great voice out of the temple, saying to the seven angels, Go, and pour out the seven bowls of the wrath of God into the earth. 2 And the first departed and poured out his bowl into the earth; and there was a noisome and grievous sore upon the men who had the mark of the wild beast, and who worshipped his image. 3 And the second poured out his bowl into the sea; and it became blood, as of a dead *man;* and every living soul died that was in the sea. 4 And the third poured out his bowl into the rivers and the fountains of waters; and they became blood. 5 And I heard the angel of the waters, saying, Thou art righteous, the Holy One, who is, and who was, because these things thou didst judge; 6 Because they poured out the blood of saints and of prophets, and thou hast given them blood to

drink; they are worthy. [7] And I heard the altar saying, Even so, Lord God the Almighty, true and righteous *are* thy judgments. [8] And the fourth poured out his bowl upon the sun; and it was given to it to scorch men in fire. [9] And men were scorched with great heat, and blasphemed the name of God, who has authority over these plagues, and they changed not their minds to give him glory. [10] And the fifth poured out his bowl upon the throne of the wild beast; and his kingdom became darkened: and they gnawed their tongues for pain, [11] And blasphemed the God of heaven, because of their pains and their sores, and changed not their minds of their works. [12] And the sixth poured out his bowl upon the great river Euphrates; and its water was dried up, that the way of the kings who come from the rising sun might be prepared. [13] And I saw *coming* out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits, like frogs; [14] For they are spirits of demons, working signs, *which* go forth to the kings of the whole habitable earth, to gather them together to the war of the great day of God the Almighty. [15] Behold I come as a thief; happy *is* he that watches, and keeps his garments, that he may not walk naked, and they see his shame. [16] And he gathered them together into the place which is called in Hebrew, Harmagedon. [17] And the seventh poured out his bowl upon the air; and there came a great voice out of the temple from the throne, saying, It is done. [18] And there were lightnings, and voices, and thunders; and there was a great earthquake, such as came not since men were upon the earth, so mighty an earthquake, so great. [19] And the great city became into three parts, and the cities of the nations fell; and Babylon the great was remembered before God, to give to her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and no mountains were found. [21] And a great hail as of a talent in weight descended out of heaven upon men, and men blasphemed God, out of the plague of the hail; because its plague is exceedingly great.

## XVII.

AND there came one of the seven angels who had the seven bowls, and talked with me, saying, Come hither; I will show thee the judgment of the great harlot, that sits upon many waters; [2] With whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication. [3] And he car-

ried me away in spirit to a solitary place, and I saw a woman sitting upon a scarlet colored wild beaast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was clothed in purple and scarlet, and decked with gold, and precious stones, and pearls, having a cup of gold in her hand, full of abominations and the filthinesses of her fornication; 5 And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus. And I wondered when I saw her, with great wonder. 7 And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman and of the wild beast that carries her, which has the seven heads and the ten horns. 8 The wild beast that thou sawest, was, and is not, and is about to ascend out of the abyss, and goes into destruction; and those dwelling upon the earth will wonder, whose names are not written in the Book of Life from the foundation of the world, when they behold the wild beast, that he was, and is not, and shall come again. 9 Here *is* the mind that has wisdom. The seven heads are seven mountains upon which the woman sits. 10 And they are seven kings: the five are fallen, the one is, the other is not yet come; and when he comes it behoves him to remain a little time. 11 And the wild beast that was, and is not, HE is both an eight and is of the seven, and goes into destruction. 12 And the ten horns which thou sawest, are ten kings, who have not yet received a kingdom; but receive authority as kings one hour together with the wild beast. 13 These have one purpose, and give their power and authority to the wild beast. 14 These shall make war with the Lamb; and the Lamb shall conquer them, because he is Lord of lords, and King of kings; and those that are with him, invited, and approved, and faithful. 15 And he says to me, The waters which thou sawest, where the harlot sits, are peoples, and crowds, and nations, and languages. 16 And the ten horns which thou sawest, and the wild beast, these will hate the harlot and will make her desolate and naked, and will eat her flesh and consume her in fire. 17 For God gave it into their hearts to accomplish his purpose, and to execute one purpose, and to give their kingdom to the wild beast, until the words of God shall be completed. 18 And the woman whom thou sawest is that great city, which holds sovereignty over the kings of the earth.

## XVIII.

AFTER these things I saw another angel descending out of the heaven, having great authority, and the earth was illuminated with his glory. [2] And he cried with a mighty voice, saying, "Babylon the great is fallen, is fallen," and is become a habitation of demons, and a haunt of every unclean spirit, and a haunt of every unclean and hateful bird. [3] For by the fury of her fornication have all the nations fallen, and the kings of the earth committed fornication with her, and the merchants of the earth were enriched by the power of her luxuries. [4] And I heard another voice out of the heaven, saying, Come out of her, my people, that you may not jointly participate in her sins, and that ye receive not of her plagues; [5] For her sins adhere to one another up to the heaven, and God has remembered her unrighteousnesses. [6] Recompense her as she has recompensed, and double the double according to her works; in the cup which she mingled mingle to her double. [7] As much as she glorified herself and lived luxuriously, so much torment and mourning give her; because she says in her heart, I sit a queen, and am not a widow, and shall see no mourning: [8] Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned in fire; for strong *is* the Lord God who judges her. [9] And there shall weep and wail over her, those kings of the earth who committed fornication and luxuriated with her when they shall see the smoke of her burning; [10] Standing afar off because of the fear of her torment, saying, Woe, woe, the great city! Babylon the mighty city! for in one hour is thy judgment come. [11] And the merchants of the earth weep and mourn over her, because none buys their cargo any more: [12] A cargo of gold and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and all aromatic wood, and every article of ivory, and every article of most precious wood, and of brass, and of iron, and of marble, [13] And cinnamon, and amomum, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and bodies and souls of men. [14] And the fruits of the earnest desire of thy soul are departed from thee, and all thy delicate and splendid things have perished from thee, and they shall find them no more at all. [15] The merchants of these things who were made rich by her, shall stand afar off because of the fear of her torment, weeping and mourning. [16] Saying, woe, woe, the great city, that was clothed in fine linen, and

purple and scarlet; and decked with gold and precious stones and pearls! [17] Because in one hour has been desolated all that wealth. And every pilot, and every passenger and the mariners, and as many as trade by sea, stood afar off, [18] And cried when they saw the smoke of her burning, saying, What *is* like to the great city! [19] And they cast dust upon their heads, and cried, weeping and mourning, saying, Woe, woe, the great city in which were enriched, all that had ships, in the sea, out of her costliness! for in one hour she is made desolate. [20] Rejoice over her, O heaven, and ye saints, and ye apostles, and ye prophets; because God judged your judgment upon her. [21] And one strong angel took up a stone, great as a millstone, and cast it into the sea, saying, Thus with violence shall be thrown down the great city Babylon, and shall be found no more at all. [22] And the sound of harpers, and of musicians, and of flute-players, and trumpeters shall never more be heard in thee; and no artificer of any art shall be found any more in thee, and the sound of a millstone shall never more be heard in thee. [23] And light of lamp shall never shine in thee any more, and voice of bridegroom and of bride shall never be heard in thee any more; because thy merchants were the great ones of the earth, for by thy sorceries were all the nations deceived, [24] And in her was found the blood of prophets, and of saints, and of all that have been slain upon the earth.

## XIX.

AFTER these things I heard as it were a loud voice of a great concourse in heaven, saying Hallelujah; the salvation and the glory belong to our God; [2] For true and righteous *are* his judgments; because he judged the great harlot, who corrupted the earth with her fornication, and he avenged the blood of his bondservants at her hands. [3] And a second time they said; Hallelujah, and her smoke goes up to the ages of the ages. [4] And the twenty-four elders and the four living creatures fell down, and worshipped God, who sits upon the throne, saying, Amen; Hallelujah. [5] And a voice came forth from the throne, saying, Praise our God, all ye his bondservants, ye that fear him; the small and the great. [6] And I heard as it were the voice of a great concourse, and as the voice of many waters, and as the voice of mighty thunderings, saying; Hallelujah, the Lord our God, the Omnipotent reigns. [7] Let us rejoice and exult and give glory to him; for the marriage of the Lamb is come, and his wife has made herself ready. [8] And it was given her that she should be

arrayed in fine linen, bright and pure; for the fine linen is the righteousness of the saints. [9] And he says to me; Write, Happy *are* they who are bidden to the supper of the marriage of the Lamb. And he says to me. These are the true words of God. [10] And I fell down before his feet to worship him, and he says to me, Take heed not; I am a fellow bond-servant of thee and of those thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy.

[11] And I saw the heaven opened, and behold a white horse; and he that sits upon him, called Faithful and True, and in righteousness he judges and makes war. [12] His eyes, a flame of fire, and on his head were many diadems, and he had a name written which no one knows but he himself. [13] And he *was* clothed with a mantle dipped in blood, and his name is called The Logos of God; [14] And the armies in the heaven followed him upon white horses clothed in fine linen, white and pure. [15] And out of his mouth proceeds a sharp two-edged sword, that with it he may smite the nations, and he "shall shepherd them with a sceptre of iron;" and he treads the winepress of the fierceness of the wrath of Almighty God. [16] And he had upon his garment and on his thigh, a name written: KING OF KINGS AND LORD OF LORDS.

[17] And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come and be gathered together to the great banquet of God. [18] That ye may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free and bond, both small and great. [19] And I saw the wild beast, and the kings of the earth, and their armies, gathered together to make war against him that sits upon the horse, and against his army. [20] And the wild beast was taken, and those that were with him, the false prophet that wrought signs in his presence, with which he deceived those that had received the mark of the wild beast, and those who worship his image: these two were cast alive into the lake of fire burning with brimstone. [21] And the rest were slain with the sword of him who sat upon the horse, which went forth out of his mouth; and all the birds were filled with their flesh.

## XX.

AND I saw an angel descending out of heaven, having the key of the Abyss and a great chain over his hand. [2] And he laid hold of the dragon, the ancient serpent, who

is the Devil, even Satan, and bound him a thousand years. [3] And cast him into the Abyss, and shut *him* up, and sealed over him, so that he might deceive the nations no more till the thousand years should be completed, after these, he must be loosed for a little time. [4] And I saw thrones, and they sat upon them, and judgment was given to them. (*a*) And the souls of those who had been beheaded for the witness of Jesus, and for the Word of God; and who did not worship the wild beast, nor his image, neither received *his* mark upon their forehead and on their hand; and they lived and reigned with Christ a thousand years. [5] But the rest of the dead lived not until the thousand years were finished. This is the first resurrection. [6] Happy and holy *is* he that has part in the first resurrection; over such the second death has no authority, but they shall be priests of God and of Christ, and shall reign with him a thousand years. [7] And when the thousand years are completed, Satan shall be loosed out of his prison, [8] And he will go out to deceive the nations in the four quarters of the land, Gog and Magog, to gather them together into war; the number of whom is as the sand of the sea. [9] And they went up over the breadth of the land, and encircled the camp of the saints, and the beloved city, and fire came down out of heaven and devoured them. [10] And the devil, who deceived them was cast into the lake of fire and brimstone, where also *are* the wild beast and the false prophet; and they shall be tormented day and night to the ages of the ages. [11] And I saw a great white throne, and him who sat upon it, from whose face the earth and the heaven fled; and there was found no place for them. [12] And I saw the dead, the great and the small, standing before the throne, and books were opened: and another book was opened which is *the book* of life; and the dead were judged out of those things which were written in the books, according to their works. [13] And the sea gave up the dead that were in it, and death and the invisible world delivered up the dead that were in them, and they were judged, each one, according to their works. [14] And death and the invisible world were cast into the lake of fire. This is the second death, *even* the lake of fire. [15] And if any one was not found written in the book of life, he was cast into the lake of fire.

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(*a*) **Dan. vii. 22, The saints were constituted judges.**

## XXI.

AND I saw "a new heaven and a new earth ;" for the first heaven and the first earth departed, and the sea is no more. (*a*) [2]And I saw the holy city,a new Jerusalem,descending out of heaven from God prepared as a bride adorned for her husband. [3]And I heard a great voice out of the throne (*b*) saying ; Behold, the tabernacle of God *is* with men and he will dwell with them, and they shall be his people, and God himself shall be with them, their God, [4] "And he (*c*) will wipe away every tear from their eyes ;" and death shall be no more, neither shall sorrow, nor crying, nor pain, be any more ; because the former things have passed away. [5]And he who sat upon the throne said, Behold, I make all things new. And he says : Write, because these words are faithful and true. [6]And he said to me, They are fulfilled. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts out of the fountain of the water of life for nothing. [7]The conqueror shall inherit these things ; and I will be his God, and he shall be my son. [8]But the cowardly, and unbelievers, and sinners, and polluted with abominations, and murderers, and fornicators, and sorcerers, and idolaters, and all the liars, shall have their portion in the lake which burns with fire and brimstone ; which is the second death. [9]And there came one of the seven angels who had the seven bowls, which were full of the seven last plagues, and talked with me, saying ; Come hither, I will show thee the bride, the wife of the Lamb. [10]And he bore me away in spirit to a great and high mountain, and showed me the holy city Jerusalem, descending out of the heaven from God, [11]Having the glory of God ; her lustre like to a stone most precious, even like a jasper stone clear as crystal ; [12]Having a wall great and high, having twelve gates, and over the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the sons of Israel ; [13]On the east three gates ; and on the north three gates ; and on the south three gates ; and on the west three gates. [14]And the walls of the city had twelve foundations, and upon them the twelve names of the twelve apostles of the Lamb. [15]And he that talked with me had for a measure, a golden reed, to measure the city, and its gates, and its wall. [16]And the city lies four square, and its length is as large as even the breadth, and he measured the city with the reed, twelve thousand furlongs : the length, and the breadth and

(*a*) This verse belongs to chap. xx. (*b*) T.R., "Heaven." (*c*) T.R. "God".

the height of it are equal. [17] And he measured its wall, a hundred *and* forty-four cubits, man's measure, which is the angel's. [18] The structure of its wall was jasper: and the city, pure gold, like clear glass. [19] And the foundations of the wall of the city *were* decorated with every precious stone. The first foundation a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; [20] The fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eight, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. [21] And the twelve gates *were* twelve pearls, and each several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass. [22] And I saw no temple in her, for the Lord God the Omnipotent is her temple, and the Lamb. [23] And the city "has no need of the sun, nor of the moon, that they might illumine her, for the glory of God lightened her," and her lamp *was* the Lamb. [24] And the nations shall walk by means of her light, and the kings of the earth bring their glory into her. [25] "And her gates shall not be shut at all by day:" for there shall be no night there. "[26] And they shall bring the glory and the honor of the nations into her." [27] And there shall by no means enter into her any thing that defiles, or that works abomination, or falsehood; but those who are written in the Lamb's book of life.

## XXII.

AND he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb. [2] In the midst of the broadway, and on either side of the river, was a tree of life bearing twelve fruits, yielding its fruit each month, and the leaves of the tree *were* for the health of the nations. [3] And every curse shall exist no longer, and the throne of God and of the Lamb shall be in her; and his bondsmen will serve him. [4] And will see his face, and his name *will be* on their foreheads; [5] And there shall be no more night; and no need of lamp and sun-light; because the Lord God will shine upon them; and they shall reign to the ages of the ages. [6] And he said to me, These words *are* faithful and true, and the Lord God of the spirits of the prophets, sent his angel to show to his bondservants, the things it behoves to have done speedily. [7] And behold, I come quickly: happy *is* he that keeps the words of the prophecy of this book. [8] And I, John, am he that heard and saw these things, and when I heard and saw, I fell down to

worship before the feet of the angel who showed me these things. [9] And he says to me, Take heed not, for I am thy fellow-bondservant, and of thy brethren the prophets, and of those keeping the words of this book; worship God. [10] And he says to me, Seal not the words of the prophecy of this book; for the time is near. [11] He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him practise righteousness still; and he that is holy, let him sanctify himself still. [12] Behold! I come quickly; and my reward *is* with me, to give to every one as his work is. [13] I *am* the Alpha and the Omega, first and last, the beginning and the end. [14] Happy *are* they that wash their robes that they may have authority over the tree of life, and may enter in through the gates into the city. [15] Without *are* the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that likes and practises falsehood. [16] I, Jesus, sent mine angel to testify these things in the assemblies. I am the root and the race of David, the bright and morning star. [17] And the spirit and the bride say, Come. And let him that hears say, Come. And let him that thirsts come; whoever will let him take the water of life for nothing.

[18] I testify to every one that hears the words of the prophecy of this book, if any shall add to them, God will add to him the plagues which have been written in this book: [19] And if any one shall take away from the words of the book of this prophecy, God shall take away his portion from the tree of life, and from the holy city, of the things which are written in this book. [20] He who testifies these things to be; says, I come quickly, Come, Lord Jesus. [21] The grace of the Lord Jesus *be* with all the saints. Amen.—THE REVELATION OF JOHN.

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The three great MSS are thus deposited,—the *Alexandrine*, in the British Museum; the *Vatican*, in the Vatican; and the *Sinaiticus*, at St. Petersburg.

The New Testament contains 27 Books, 260 Chapters, and 7,959 Verses. The Middle Book is 2 Thessalonians. The middle of the chapters is between Romans xiii. and xiv. The Middle verse is Acts xviii. 17.

ERRATA.—Page 7, foot note, for *Hinnon* read *Hinnom*. Matt. vi. 28, after *lilies*, add, *of the field*. Matt. x. 42, after *water*, add *only*. Mark v. 35, for *harrass*, read *harass*. Mark x. 17, after *running to him*, add *and kneeling to him*. Luke viii. 48, add *daughter*. Luke xiv. 21, read *needy poor*, and omit the comma. 1 Cor. xv. 23, foot note, *Parousia* spelled incorrectly in a few copies.

*Coins, Weights, and Measures mentioned in the New Testament, arranged Alphabetically.*

ASSARION—Matt. x., 29, the 10th part of a Denarius. BATOS—Luke xvi., 6, about 7½ gallons. CHŒNIX—Rev. vi., 6, about one quart. DENARIUS—Matt. xx., 2, and other places translated, "a penny." It was a Roman silver coin, and its value 7½d. DRACHMA—Luke xv., 8 about equal to the Roman Denarius, 7½d. DIDRACHMA—Matt. xvii., 24, or double drachma, 1s 3½d. KALAMOS—Rev. xi., 1. reed. The measuring reed was about 10 feet 10 inches. KODRANTES—Matt. v 26, translated "farthing." A Roman brass coin equal to about three-fourths of the English farthing. KOROS—Luke xvi., 7 translated "measure." It was the largest Hebrew dry measure, and held about 8 bushels 1 pint English. LEPTON—Mark xii., 42. The smallest coin in use among the Jews, about three-eights of a farthing. METRETES—John ii., 26, translated "measure." It held 33½ English quarts. The "six water pots of stone" held each 2 or 3 measures. MINA—£3 4s 7d. MILION—Matt. v., 41, a mile—about one-fifth more than an English mile. ORGUIA—Acts xxvii., 28, translated fathom, is about 6 feet 8 inches, PECHUS—Matt. vi., 27, Luke xii., 25, translated cubit, varylng from about 1 foot 6 inches to 1 foot 9 inches. QUADRANS—Mark xii., 42, equal to two Lepta, or about three-fourths of an English farthing. SATON—Matt. xiii., 33, Luke xiii., 21, translated "measure." It held about 1 peck and ½ English. STADION—Luke xxiv., 13, about the eighth of an English mile. STATER—Matt, xvii., 27, a Grecian coin equal to about 2s 7d English. TALENT—about £188.

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